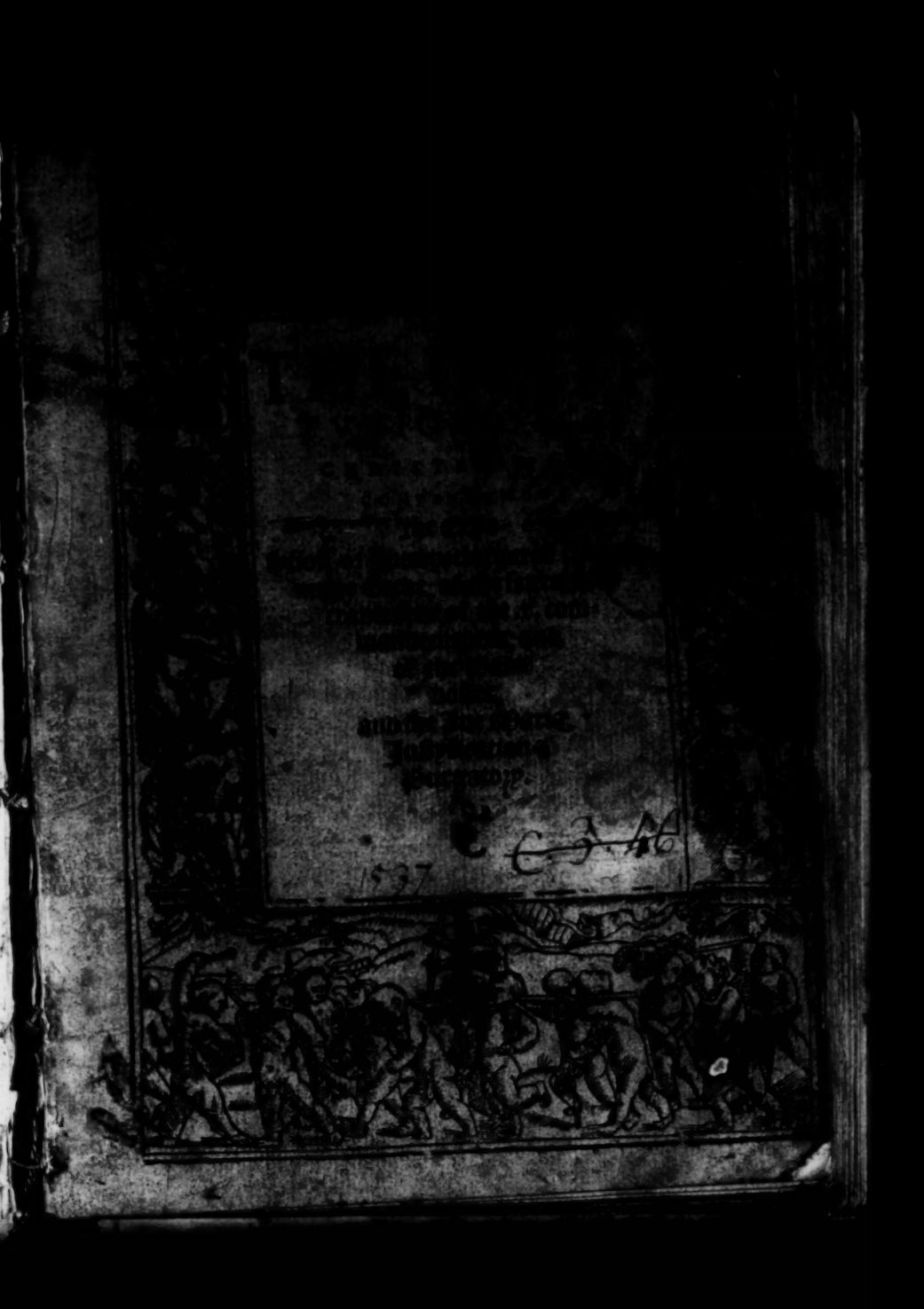

K
Collegium SS. et Individuæ
Trinitatis in Academia
Cantabrigiens

TO THE MOSTE HYGHE AND moste excellent prince, our moste gracious, and moste redoubted Soueraygn lord and kyng HENRY the VIII. by the grace of god kyng of Englande and of Fraunce, defendour of the fayth, lorde of Irelande, and supreme heed in erthe immediately vnder Christ of the Churche of Englande; Thomas archebyshop of Canturbury, Edwarde archebyshoppe of Yorke, and all other the byshoppes, prelates, and Archedeacons of this your realme, wyshe all grace, peace, and felicitie from almighty god the father our lorde Iesu Christe.

1537.

PLEASETH IT YOVR moste royall maiestie to vnderstande, that where as of your moste godly disposition and tender zeale, whyche is impressed in your moste noble harte, towardes thaduancement of goddis glorie, and the ryghte institution and education of your people, in the knowlege of Christis true religyon, your hyghnes cõmaunded vs nowe of late, to assemble oure selfes togyther, and vpon the diligent serche and perusing of holy scripture, to sette forth a playne and syncere doctrine, concernyng the hole summe of al those thynges, which appertayne vnto the profession of a christen man, that by the same al errours, doutes, superstitions, and abuses, might be suppressed, remoued, and vtterly taken away, to the honour of almighty god, and to the perfyte establyshing of your said subiectes in good vnitie and concorde, and perfite quyetenes bothe in their sowles and bodies. We consydering the godly effecte and intent of

 of this

this your highnes moste vertuous and gracious commandement, do not only reioyse and giue thankes vnto almyghty god with al our hartes, that it hath pleased him to send such a kinge to reigne ouer vs, which so earnestly mindeth to set forth amōg his subiectes the light of holy scripture, whiche alone sheweth men the righte pathe to come to god, to se hym, to knowe hym, to loue hym, to serue hym, and so to serue hym, as he most desyreth: but haue also accordyng to our moste bounden dueties, endeuoured our selfes, with all our witte, lernyng, and power, to satisfie your highnes sayd desired moste godly purpose. And therupon callyng to our remembrance howe the hole pithe and summe of all those thinges, which be at great length conteyned in the hole canon of the Bible, and be of necessitie required to the attayning of euerlasting life: was sufficiently, exactly, and therwith shortly and compendiously comprehended in the. xii. Articles of the cōmune Crede, called thapostels Crede, in the. vii. sacramentes of the churche, in the tenne commandementes, and in the prayer of oure lorde, called the *Pater noster*. And considerynge therfore, that if your highnes people were perfitely instructed & lerned in the right knowlege and vnderstanding of the same, they shuld not only be hable easily to perceiue and vnderstande, and also to lerne by hart and beare away the hole effecte and substance of al those thinges, which do appertayne and be necessarie for a chrysten man eyther to beleue, or to do, but also that al occasions might therby be remouid, which by any colour or vsage haue caused any of them to fal or to be offended: we haue after longe and mature consultation, had amonges vs,

com-

compiled a certaine treatiſe, wherin we haue employed our hole ſtudy, and haue therin truely and purely ſette forth and declared in our mother tongue, the very ſenſe and meanynge, and the verey righte vſe vertue and efficacie of all the ſaid foure partes. And forasmoche as faythe, is that ſyngular gifte of god, wherby our hartes, that is to ſay, our naturall reaſon & iugement (obſcured and almoſte extincted by originall & actuall ſynnes) is lyghtened, purified, and made hable to knowe & diſcerne, what thinges be in dede acceptable, and what be diſpleaſant in the ſight of god. and forbycauſe alſo that faith is the very fountayne and chiefe grounde of our religion, and of all goodnes and vertues exercyſed in the ſame, and is the firſte gate, wherby we entre, and be receyued and admytted, not onely into the famiye or houſeholde of our lord god, but alſo into the knowlege of his maieſtie and deitie, and of his inestimable power, wyſedome, righteouſenes, mercy, and goodnes: We haue fyrſte of all begonne with the Crede, & haue declared by way of a paraphraſis, that is a kynd, mere, and true expoſition of the right vnderſtanding of euery article of the ſame. And afterwarde we haue intreated of the inſtitution, the vertue, and ryghte vſe of the ſeuen ſacramentes. And thirdly we haue declared the tenne commandementes, and what is conteined in euery one of them. And fourthly we haue ſhewed the interpretation of the *Pater noſter*, whervnto we haue alſo added the declaratton of the *Aue Maria*. And to thintent we wold omytte nothynge, conteyned in the boke of Articles deuiſed and ſette forth this laſt yere, by your highnes like cõmandement: we haue alſo added in the ende

of this treatise, the article of *Iustification*, and the article of *Purgatory*, as they be in the said boke expressid. And thus hauing determyned our sentence in all thinges conteyned in the said treatise, according to the very true meaninge of scripture, we do offre the same here with vnto your moste excellent maiestie, most humbly beseechinge the same to permytte and suffre it, in case it shall be soo thought mete to your most excellent wisdom to be printed, and so with your supreme power set forthe: & commanded to be by vs and all other your subiectes of the clergie of this your mooste noble realme, as well religious as other, taughte to your highnes people, without the whiche power and lycence of youre maiestie, we knoweledge and confesse, that we haue none auctoryte eyther to assemble our selfes togyther for anye pretence or pourpose, or to publysshe any thinge, that might be by vs agreed on & compiled. And albeit most drade and benigne souerain lorde, we do affirme by our lerninges, with one assent, that the said treatise is in all pointes so concordāt and agreable to holy scripture, as we truste your maiestie shal receiue the same, as a thing most sincerely and purely handled to the glorie of god, your graces honor, the vnitie of your people, the which thinges your highnes we may well se & perceyue, doth chiefly in the same desire: Yet we do moste humbly submyt it to the most excellent wysedome & exact iugement of your maiestie, to be recognised, ouersene, and corrected, if your grace shal finde any worde or sentence in it mete to be changed, qualified, or further expounded, for the playn setting forth of your highnes most vertuous desyre and purpose in that behalfe. Whervnto we shall

in that

in that caſe conforme our ſelfes, as to our moſt boũden dueties to god and to your highnes apperteineth.

Your hyghnes moſt humble ſubiectes and dayly bedeſmen.

Thomas Cantuarien.
Ioannes London.
Stephanus winton.
Ioannes Exon.
Ioannes Lincoln.
Ioannes Bathonien.
Rolandus Couen. et Lich.
Thomas Elien.
Nicolaus Sar.
Ioannes Bangor.
Edouardus Hereforden.
Hugo wigornien.
Ioannes Roffen.
Ricardus Ciceſtren.
Guilielmus Norwicen.
Guilielmus Meneuen.
Robertus Aſſauen.
Robertus Landauen.
Edouardus Eboꝛ.
Cuthbertus Dunelmen.
Robertus Carliolen.

Ricardus wolman Archidiaconus Sudbur. Gulielmus knyght Arch. Richemond. Ioannes Bell Arch. Glouceſtr. Edmundus Boner Arch. Laiceſtr. Gulielmus Skippe Arch. Dorſett. Nicolaus Heeth Arch. Stafford. Cuthbertus Marſhal Arch. Notingham. Ricardus Curren Arch. Oxon. Gulielmus Cliffe, Galfridus Downes, Robertus Okyng, Radulphus Bradford, Ricardus Smith, Symon Mathew, Ioannes Pryn, Gulielmus Buckmaſter, Gulielmus May, Nicolaus wotton, Ricardus Coxe, Ioannes Edmundes, Thomas Robertſon, Ioannes Baker, Thomas Baret, Ioannes Haſe, Ioannes Tyſon

Sacræ theologiæ, iuris eccleſiaſtici et
Ciuilis profeſſores.

1537.

Laur. Chaderton

¶ This boke called the Institution of a christen man conteyneth foure speciall partes wherof

¶ The fyrste parte conteyneth the exposytion of the Crede, called thapostelles Crede.

¶ The seconde parte conteyneth the Exposition or declaration of the seuen sacramentes.

¶ The thyrde parte conteyneth the exposition of the tenne commaundementes.

¶ The fourthe parte conteyneth the exposytion of the Paternoster and the Aue, with the articles of Justifycation, and Purgatorie.

The The Crede called thapospels Crede

1 I beleve in god the father, and that he is
almyghty and creatour of heven and erth
2 and I beleve in Jesu Christe, and that he is his
only begotten sonne, and our lord. And that
3 he was conceyved by the holye gooste, and
borne of the vi[illegible]n Marie. And suffered pas=
4 sion for our redemption under a certayne jug,
whose name was Pontius Pilatus, and so was
5 crucified, deed, and buried. And that he descended
into hell, and rose againe the third daye from deathe to lyfe.
6 And that he descended afterwarde up into heven, and syt=
teth there upon the right hande of almyghty god his father.
7 And that he shall come from thense at Domisday to judge
8 the quicke and deade. And I beleve in the holy gooste.
9 And I beleve that there is one holy catholyque and
10 universall charche. And I beleve that there is in
the same churche communion of saynts and remis=
11 sion of synnes. And I beleve that at Domisday all
the people of the world that ever was or ever shalbe unto
that daye, shall than arise ageyne in the selfe same
fleshe and bodye, whiche they had whyle they lived here in
12. erthe. And I beleve that all the electe people of god
shall have and enioye ever lastynge lyfe for theyr
rewarde.

The sense and interpretation of the fyrste article.

I in my harte I beleve assuredly, and stedfastely with my mouth professe and knowlege, that there is but one very god, and three persons in trinitie, the father, the sonne, and the holy gost, and that these three persons be not three godds, but all one god, all of one nature, and of one substance, and all of one everlastynge essence or beynge, and all lyke and equall in might power, wisdome, knowlege, rightwisenes, and all other thinges belongynge unto the deitie. And that besyde or without this god there is no other god. And I beleve also and professe, that god the father, whiche is the fyrste person in trinitie, is not onely the god, the lorde, and the father of heven and erth, and al thynges conteyned therin by creation and governounce: but also that he is the father of his onely begotten sonne, the seconde persone in trinitie, and that he did begette hym of his owne substance by eternall generation, that is to say, by generation that never had begynnynge. And I beleve also, and professe, that all and syngular the wordes and sayinges of this god the father (be they lawes, preceptes, promyses, prophecies, or threteninges) and all that ever was spoken of hym, or by hym in the hole body and canon of the newe and the olde testament, is moste certaynely trewe, and of suche infallyble verytie and trouthe, that the same cannot be altered or convelled by any contrary opinion, power, or auctoritie. And promyse and professe, that I do and woll not onely hope and loke surely, and without all doubte to atteyne and enioy all these thynges, whiche god promyseth in holy scripture unto the lete chylderne of god: but also that I doo and woll feare, leste those punyshementes and afflyctions, whyche god in holy scripture threteneth to caste uppon those persones, whyche doo transgresse his wyll and commandementes, shall fall upon me: if I shall not lyke an obedient servant and chylde, study to fulfill and accomplyshe the same. And I beleve also, and professe, that this god, and this father is almyghty, that is to saye, that his power and myght excelleth incomparably all the other powers in heven and erthe. And that all other powers, whiche be in heven, erthe or helle, be nothing as of them selfe, but have al their might, force, and strenghte of hym onely, and be all subiecte unto his power,

and be ruled and governed thereby, and cannot resiste, or lette the same.
And I belede also, and professe, that this almighty god, and almighty
father did at the beginnyng create, forme and make of nought heven
and erthe, and all thynges conteyned in this world, as ~~also at other~~ vis mos
aungels and mans sowle, and al other thynges invisible, as also al other
visible creatures, and that he dyd gyve unto them al the power and
myght, whiche they have. And I belede also, and professe, that among his
other creatures, he dyd create and make me, and dydde gyve unto me
this my sowle, my lyfe, my body, with all the membres that I have
greate and small, and all the wytte, reason, knowlege, and under
standynge that I have, and finally all the other outwarde sub=
stance, possessions, and thynges, that I have, or can have in this
worlde. And I belede also and professe, that he is my very god, my
lord, and my father and that I am ~~sustaygned nourysshed~~
~~fedde, etc~~ his servant and his own sonne, by adoption and grace
and the ryght inheritour of his kyngedome, and that it proce=
deth and cometh of his mere goodnes onely without all my
deserte, that I am in this lyfe preserved and kepte from daun=
gers and perylles, And that I am susteygned, nourysshed, fedde
clothed, and that I have helthe, tranquillitie, reste, peace
or any other thynge necessary for this corporal lyfe. I knowl=
lege also and confesse, that he suffreth and casteth the sonne
the mone, the sterres, the day, the nyght, the ayre, the
fyre, the water, the land, the sea, the foules, the
fyshes, the bestes, and al the fruites of the erthe, to
serve of me for my profite and my necessitie. And inlyke
maner I confesse and knowlege, that all bodily syckenes,
and adversitie, whiche do fortune unto me in this world,
besent unto me by his hande, and his visitation, and that
he punisheth me not to distroy me, but only to save me,
and to reduce me ageyne by penance unto the right waye of
~~legs~~ his lawes and his religion, and so therby to prove me,
and to exercyse me in pacience, and other vertues, and also to
signifie unto me the great cure,

and fatherly love, and goodnes, whiche he bearetth towardes
me. find therfore I wolle have none other god, but onely this god,
whiche by his almyghty power hath created and made heven and
erthe, and all thinges conteyned in the same. Neither woll
I glory, or put my truste and confidence in myne owne power,
force, strengthe, ryches, lernynge, science, wysdome, or any thin=
ge els, what so ever I have, or shal have, and possesse in this world.
Neither woll I glory, or put my confidence in any other man or
creature of this worlde, beit in heven, hell, or in erthe, nor
many crafte of Magicke, sorcerie, charmes, wytchecraf=
tes, or any other false artes subtiled, and invented by the divel:
but I woll put my hole hope, my hole truste and confydence
in god onely, and in hym onely woll I glorie, and gyve all
honour and glorie unto him, and unto him only, and unto
his governaume woll I commytte, and sucomytte my
selfe, my ~~goodes~~ goodes, and all that ever I have with=
oute, fearynge or reyardynge the malyce, the craste or
power of the dyvell, or any of his membres, which myght en=
duce me to the contrary. Neither woll I desyre any pigne to
tempte god, but I wolle truste fermely and faithfully unto hym
And although he shall sende any adversitie unto me, or shall
dyfferre and tarye his pleasure in graintynge suche request
and petytion, as I shall make unto him: yet woll not ~~god~~
I murmure or grudge therat, nor go about to prescribe or
appoynte unto him any ende, any tyme, any measure, or season:
but I woll cōmytte all to hys wyll, with a pure and a stedfaste faythe,
and woll paciently abyde the tyme, whiche unto hym shalbe thou
ght moste expedient forme. This faythe I reteyne stedfastly
engraved in my harte, and I promyse by the grace ~~and~~ helpe
of god, never to swarve or declyne from the same, for any
argument, perswasion, or auctoritie, that maye be objected: nor
for any worldly affection or respecte of pleasure, peyne, per=
secution, or torment ~~or~~ what so ever shal fortune unto
me from this truste and con

fidence wolde I neuer be brought, although all the men in the worlde shulde forsake me, and persecute me. Neyther wolde I the lesse trust in god, for that I am a man of great power force and auctoritie, endewed with all suffycyencies in this worlde, ne yet bicause I want the possessions of this worlde, and am but wretched and poore, rude and vnlerned, and dispysed of all men, nor fynally bycause I am a wretched synner. For syth this God is the almyghtye lorde, and maker of all thynges, and hath all thynges vnder his handes and gouernaunce: what can I lacke that he can not gyue or do vnto me, if it be his wyll so to do? And syth he is my father, I am assured, that for the fatherlye loue and pytie, whiche he hath and beareth vnto me, he wolde not onely care for me, but he wolde be also continually present with me by his grace and fauour, and wolde contynually gouerne and directe me, ayde and assyste me, and prouyde that, that shall be beste for me, and wolde also forgyue me all the synnes that I euer commytted or haue done, contrary to his commaundementes, so ofte as I shall by trewe, and vnfeyned penaunce returne vnto hym with all my harte, and shall applie my hole mynde, purpose and endeuour, to amende my naughtie lyfe, and to obserue his commaundementes.

## ¶ The sense and interpretation of the seconde Article.

I BELEVE constantly in my harte, & with my mouth I do professe & knowlege, that Jesu Christ is thonly begoten sonne of almyghty god the father, & that he was begoten of his godly nature, and substance eternally before the worlde was made or formed: and that he is veray god/ equall with god the father, and tholy goost in substance, and all other thynges belongynge vnto the godheed.

And I beleue lykewyse, & this Jhesu Christ was eternally predeyned, and appoynted by the decree of the holie Trinitie, to be our lorde, that is to say, to be thonely redemer and

Hauyour of mankynde, and to reduce and brynge the same from vnder the dominion of the dyuell and synne, vnto his onely dominion, kyngedome, lordeshyppe, and gouernaunce.

And I beleue lykewyse, that this Jesu Christe is true in al his wordes and promyses, or rather that he is verye trouthe it selfe. And that all thynges, whiche be spoken of hym, or by him in holye scrypture, be certaynly and infallibly true.

And I beleue also, and professe that Jesu Christ is not only Jesus, and lorde to all menne that beleue in hym, but also that he is my Jesus, my god, and my lorde. For where as of my nature I was borne in synne, & in the indignation and dyspleasure of god, & was the veray chylde of wrath, condemned to euerlastynge death, subiecte and thrall to the power of the dyuell and synne, hauyng al the pryncypall partes or portions of my soule, as my reson & vnderstanding and my free wyll, and all thother powers of my soule and body, not onely so destituted & depryued of the gyftes of god, wherwith they were fyrste endewed, but also so blynded, corrupted, and poisoned with errour, ignoraũce, and carnall concupiscence, that neyther my sayd powers coude exercyse the natural function and offyce, for the whiche they were ordeyned by god at the fyrste creation, nor I by theym coulde doo or thynke anye thynge, whiche myghte be acceptable to god, but was vtterly deade to god, and all godlye thynges, and vtterlye vnable and insuffycyente of myne owne selfe to obserue the leaste parte of goddis commaundementes, and vtterlye inclyned and redy to runne heedlynge into all kyndes of synne and myschyefe, I beleue I saye, that I beynge in this case, Jesu Chryste, by sufferynge of moste paynfull and shamefull deth vpon the Crosse, and by shedynge of his most preciouse blode, and by that gloryouse victorie, whiche he had, whan he descendynge into helle, and there ouercommynge bothe the diuell and dethe, rose agayne the thyrde daye from dethe to lyfe, and so ascended into heuen, hath nowe pacyfyed his fathers indignation towardes me, and hath reconcyled me agayne

into

into his fauour, and that he hath loosed and delyuered me from the yoke and tyranny of deathe, of the dyuell, and of synne, and hath made me so free from theym, that they shall not synally harte, or annoy me, and that he hath powred out plentyfully his holy spyryte and his graces vppon me, specyally faythe, to illumyne and directe my reasone and iudgement, and charytie, to dyrecte my wyll and affections to wardes god. whereby I am so perfectly restored to the lyght and knowledge of god, to the spyrytuall feare and drede of god, and vnto the loue of hym and myne neyghboure, that with his grace I am nowe redye to obey, and able to fulfyll and accomplysshe his wylle and commaundementes. Besydes all this, he hath brought and delyuered me from darkenes and blyndenes, to lyght, from deathe to lyfe, and from synne to Justyce, and he hath taken me into his protection, and made me as his owne peculyar possessyon, and he hath planted and grafted me into his owne bodye, and made me a membre of the same, and he hath communicated and made me partycypant of his iustyce, his power, his lyfe, his felycytie, and of all his goodes, so that nowe I may boldly say and byleue, as in dede I do perfytely byleue, that by his passyon, his dethe, his blode, and his conquerynge of dethe, of synne, and of the dyuel, by his resurrecion and ascension, he hath made a sufficient eppiation or propiciation towardes god, that is to say, a suffycyente satisfaction and recompence as welle for my originall synne, as also for all the actuall synnes, that euer I haue committed, and that I am so clerely exdde from all the guylte of my sayde offences, & from the euerlastynge payne, due for the same, that neyther synne, nor deathe, nor helle, shall be able, or haue any power, to hurte me or to fet me, but that after this transytorye lyfe, I shall ascende in to heuen, there to raygne with my Sauyour Christ perpetually in glorye and felicytie.

All whiche thynges consydered, I may worthyly call him my Jhesus, that is to say, my sauyour: and my Christ, that is

to

to saye, myne annoynted kynge and prieste, and my lorde; that is to saye, my redemer and gouernour. For he hathe doone and fulfylled the verye offyce bothe of a prieste and of a kynge, and of a lorde. Of a prieste, in that he hath offered vp his blessed bodye and blonde, in the Altare of the Crosse, for the satysfaction of my synnes. And of a kynge and lorde, in that he hath, lyke a moste myghty conqueroure, ouercome and vtterly oppressed his ennemyes (whiche were also myne ennemyes) and hath spoyled them of the possessyon of mankynde, whiche they wanne before by fraude and decepte, by treng and blasphemy, and hath brought vs nowe into his possession and dominion, to regne ouer vs in mercy and loue, lyke a moste louynge lorde and gouernour.

Fynally I beleue assuredly, & also professe that this redemption and iustyfication of mankynde coulde not haue bene wrought / nor brought to passe by any other meanes in the worlde. but by the meanes of this Jesu Christe goddis onely sonne. and that neuer man coulde yet / nor neuer shal be hable to come vnto god, the father, or to beleue in hym, or to attayn his fauour by his owne wytte or reason, or by his owne science and lernynge, or by any his owne workes, or by what soeuer maye be named in heuen or in erthe, but by the faythe in the name and power of Jesu Christe and by the gyftes and graces of his holy spyryte. And therfore, syth he is my Jesu Christe, and my lorde; I wolle put my hoole truste and confydence in hym, and wolle haue the selfe same faythe and affyaunce in hym in all poyntes, which I haue in god the father. And I wolle knowledge hym for my onely lorde, and wolle obeye all his cōmaundemētes durynge my lyfe, without any gruchynge. And I am sure, that whyle he is my lorde and gouernour, & I vnder his protection, neyther synne, neyther the dyuell, nor yet deathe, nor helle / can do me any hurte.

The

## The lenke and interpretation of the thyrde Artycle.

I Beleue in my harte assuredly, and constantely do pro-fesse that whan the tyme was come, in the whiche it was before ordeyned, and appoynted by, the decree of the holy Trinitie, that mankynde shulde be saued and redemed: this Jesu Chryste, the seconde person in Trinitie, and veray god, descended from heuen into erthe, to take vppon hym the veray habyte, forme, and nature of man, and in the same nature to worke, to suffer, and fulfyll all those thynges, whiche were necessary for our redemption.

And I beleue also, and professe that he so descendyng from heuen, dyd lyghte downe into the wombe of a most blessed virgin called Marie, and that he dyd there take vppon hym our nature, and was conceyued, begotten, and borne of her veray flesshe, nature, and substance: and so dyd vnite and conioyne togyther the same nature of man, with his Godhed in one persone, with suche an indyssoluble and inseparable knotte, and bonde, that he beinge one persone Jesu Chryste, was than and euer shall be in the same person, veray perfyte god, and veray perfyte man.

And I beleue also, and professe that this moste blessed virgine conceyued this her chylde Jesu Chryste, without spotte, or blotte of synne, or carnall concupyscence, and without any cõmixtion, or conjunction had betweene her and any mortall man, or any other creature in heuen or erthe. And that the holy goost, the thyrde person in trinitie, descendynge also from heuen, lighted downe in to this moste blessed virgin, & there of her flesshe & substaũce, wrought this ineffable & incomprehensyble worke of the Incarnation of this chylde Jesu Chryste.

And I beleue also and professe, that this worke and operation of the holy goost, was all holy, without any synne or impurite, & that it was done without any violation, or detryment vnto the virginitie of that blessed virgin saynt Mary.

And I beleue also, that this chylde Jesu Chryste was not onely thus conceyued without synne, but also that he was borne in lyke maner of his sayde moste blessed mother and that she both in the conception, and also in the byrth, and natiuitie of this her chylde, and euer after, reteyned stil her virginitie pure and immaculate, and as clere without blotte as she was at the tyme, that she was first borne.

And I beleue, that this conception, and Natiuitie of our sayde sauiour, was ordeyned to be thus pure, holy, and vndefyled, to thintent that al fylthines and malediction, wherwith the conception and byrthe of me, and of all other men, that euer were sithe Adam, or shalbe, and al the filthines and malyce of the synnes of the hole worlde, as well originall as actuall, shulde therby be purifyed, purged, and made cleane.

## The sence and interpretation of the fourthe Artycle.

I Beleue assuredly in my harte, and with my mouthe I do professe, that this Christe, very god and man, after he was thus cõceyued and borne of his blessed mother, waxed and lyued forthe here in the worlde, vntyll he came vnto the age of .xxxii. yeres and aboue, and that in all this tyme of his lyfe, he suffered and endured for our sakes, and for our welthe, moche boiely affliction, moche laboure and trauayle, moche hungre, thurste, and powertie, moche iniurie and ignominie, and many other the myseries and infirmities, wherunto all mortall men be subiecte.

And I beleue, that although this our sauyour Jesu Christ passed ouer all the hole course of his sayde lyfe, euen from his Natyuitie vntyll his deathe, in suche perfyte obedience vnto the lawes of god and man, and in suche perfyte innocencie of lyuynge, that neyther any man in the worlde, nor the dyuell hym selfe, coulde euer fynde in hym suspycion of any the leaste crime or offence that myght be deuysed: yet the blynde ignorannt Jewes, replete with enuy and malyce, and the very membres of the dyuell, by whom they were prouoked and

enduced

enduced there vnto, laboured contynually by all craftes and meanes they coulde, to dystroye hym: and at lengthe conspiryng to gether, and subornatynge false wytnesse, they toke hym, and after they had bet hym, and spyt in his face, and vsed all the vilany they coulde vnto hym, they bounde and brought hym before one Pontius Pilatus, beynge then the chiefe iudge in Hierusalem, vnder the Emperour of Rome, and there they mooste falsely accused hym, as a subuerter of the lawes of god, and as a person that seduced the people, and moued sedicion amonge them, and as a traitour against the emperour of Rome.

And I beleue that our sauioure Jesu Christe, beynge thus mooste falsely and wrongfully accused, and brought before the sayde iudge, was at length in publyque and open iudgement condempned by the sentence of the sayde iudge, to be nayled vnto a crosse, and to be hanged vpon the same, to the intent he shulde so suffre that kynde of death, whiche amonge the Jewes was euer mooste abhorred, and detested, and accompted to be the mooste shamefull and cursed of all others.

And I beleue that after this sentence, and iudgement thus pronounced and gyuen contrarye to all Justyce, and equitie: the Jewes dyd take this innocent Jesu Christe our sauyour, and fyrst of all byndyng hym fast to a pyller, & pressyng with great violence a crowne of thorne vpon his heed, they dyd not onely mooste spitefully mocke hym, and scorne hym, but they also most cruelly scorged, tourmented, and afflicted hym, & finally they crucified hym, that is to saye, they nayled hym throughe handes and feete vnto a crosse, and so hanged hym vp vpon the same, on a certayne hyll called Caluarie.

And I beleue also and professe, that he hanged there vpon the same crosse betwene two theues, whiche were malefactours, vntyll he was deade, and his soule departed from his body. And that after he was thus deade, one Joseph ab Aramathia, beinge one of Christis disciples, & certayne other deuout men & women, whiche also beleued in Christ, opteyned

lycence of the sayde Judge, to take downe this blessed bodye of our sauyour Jesu Chryste frome the sayde Crosse. And that whan they hadde so done, they wrapped and folded the same body in a clene syndone, and so layde it and buryed it in a newe graue or sepulchre, whiche the sayde Joseph had made of stone, wherin there was neuer man buryed before.

And I beleue that our sauyour Jesu Christ, in al the tyme of his moste bytter, and greuonse passyon, and in suffrynge this moste vyle and shamefull deathe, not onely enduted and susteyned all the peynes and iniuries, and all the opprobries, and ignominies, whiche were done vnto hym therin mooste patiently, without resystaunce, and lyke an innocent lambe not openynge ones his mouthe to the contrarye: but also that he dyd wyllyngly and gladly without force or constrainte of any power, suffre this crosse, and this kynde of deathe, and his soule also to departe from his body.

And I beleue that by this passion and dethe of our sauiour Jesu Christe, not onely my corporall deathe is so destroyed, that it shal neuer haue power to hurte me, but rather it is made holsome and profytable vnto me, but also that all my synnes, and the synnes also of all them, that do beleue in hym, and folowe hym, be mortyfyed and deed, that is to say, all the guilte and offence therof, and also the damnation and payne due for the same, is clerely extyncted, abolyshed, and washed away, so that the same shal not afterwarde be imputed or inflycted vnto me. And therfore wolle I haue this passyon, and this death in my dayly remembraunce. And I wolle not onely glorye, and reioyce contynually therin, and gyue all the thankes I can vnto god for the same, consyderynge I haue, and shall assuredly attayne therby my redemption, my iustyfycation, my reconcilyation vnto goddis fauour, and lyfe euerlastynge: but I wolle also endeuour my selfe to my possyble power, and by the helpe of god, to folowe this my sauyour Jesu Chryste, in the bearynge of myne owne crosse, accordynge to the wylle and commaundement of god, that is to say, I

wolle

Wolle dayly labour and ſtudy, to mortyfie and kyll my carnal affections, and to ſubdue them vnto the ſpyryte, and I wolle paciently beare alle the aduerſyties, afflictions, and punyſhementes, that god ſhalle ſende vnto me in this worlde, and I wolle in my harte hate, abhorre, and deteſt alle ſynne, conſyderynge that the ſame was euer ſo odiouſe and dyſpleaſaunt vnto god, that nothynge in the worlde coulde worthyly ſatyſfie and contente hym for the ſame, but onely the death and the bloud of his onely and moſt dere beloued ſonne Jeſu Chryſte.

## The ſence and interpretation of the fyfth Artycle.

I Beleue aſſuredly with my harte, and with my mouthe I do profeſſe, that this our ſauyour Jeſu chriſte, after he was thus dede vpon the croſſe, he deſcended immedyatly in his ſoule downe into helle, leauynge his mooſte bleſſed body here in erthe, and that at his comynge thyther, by the incomparable myght and force of his godhede, he entred into helle. And lyke as that myghty man, of whome ſaynt Luke ſpeaketh, whiche, entrynge into the houſe of an other ſtronge man, fyrſte ouercame hym, and bounde hym hande and foote, and afterwarde ſpoylynge hym of alle his armure and ſtrengthe, wherin he truſted, toke alſo awaye from hym, alle the goodes & ſubſtaunce he had. and lyke as ſtronge Sampſon ſlewe the mighty Lyon, and toke out of his mouth the ſwete honye: euen ſo our ſauyour Jeſu Chryſt at his ſayd entre into helle. fyrſt he conquered and oppreſſed bothe the dyuell and helle, and alſo deathe it ſelfe, whereunto al mankynde was condempned, and ſo bounde theym faſte, that is to ſaye, reſtrayned the power and tyrannye, whiche they had before, and exercyſed ouer alle mankynde, that they neuer hadde ſythe that tyme, nor neuer ſhalle haue any power fynally to hurte or annoy any of them, that do faythefully byleue in Jeſu Chriſte, and afterwarde he ſpoyled helle, and delyuered, and brought with hym from thens, alle the ſoules of thoſe ryghtuouſe and good menne,

Luke.xi.

Jud.xiiii.

whiche from the fal of Adam died in the fauour of god, and in the faith and byleue of this our sauiour Jesu Christe, whiche was then to come. And I beleue that by this descendynge of our sauiour Jesu Christe in to hel, not only his electe people, whiche were holden there as captynes, were deliuered from thens: but also that the sentence and iudgement of the malediction and of eternal damnation (whiche god hym selfe mooste rightfully pronounced vpon Adam, and all his posteritie, and so consequently vpon me) was eftesoones dissolued, satisfied, released, and discharged, and that the dyuel and hell bothe haue vtterly loste and be depryued of all the ryghte, clayme, and interest, whiche they myght haue pretended to haue had in me by thauctoritie of that sentence, or by reason of any synne that euer I had or haue commytted, be it originall or actuall. And that the dyuel, with all his power, craft, subtilitie, and malice is now subdued and made captyue not onely vnto me: but also vnto all thother faythfull people, and right beleuers in Jesu Christe, that euer was or shal be syth the tyme of Christis sayde descendynge in to hell. And that our sauiour Jesu Christe, hath also by this his passyon, and this his descendynge in to hel, payed my raunsome, and hath merited and deserued, that neither my soule, neither the soules of any suche, as be righte beleuers in Christe, shall come therin, or shall fynally be encombered with any tytle or accusation, that the dyuell canne obiecte agayn̄st vs, or laye vnto our charge.

And I beleue that this our sauyour Jesu Christe, after he had thus in sowle conquered, and spoyled the dyuell and hell of all theyr force, power, and tyranny, and made them subiecte vnto me, and all true christen men, in lyke case as they were vnto Adam, before his fall: he returned agayne from hell, lyke a moste mighty kyng, and conqueroure, in triumphe and glorie, and came vnto the sepulchre, where his blessed bodye laye buryed, and so resumynge and takyng agayn the very same body vppon hym, the thyrde daye after his sayde deathe

deathe he lyued agayne, and so rose out of that sepulchre in his naturall and perfyte manhode, that is to say, in his soule, and in the selfe same body, whiche was borne of the virgin Mary, and dyd hange vpon the crosse.

And I beleue also, and professe that after he had so done, he lyued in the world by the space of .xl. dayes, in the whiche time he was conuersant, & dyd eate and drynke, with his apostles, and his disciples, and preached vnto them, & auctorysed them to go forthe into the worlde, to manyfest and declare, that he was the very Christe, the very Messias, & the veray god and man, which was promysed in scripture, to come and saue, and to redeme all those that wolde beleue in hym.

And I beleue assuredly that by this descendynge of Christe into hell, and this his resurrection agayne from deathe to lyfe, Christe hathe meryted and deserued for me and all trewe and faythfull christen men, not onely that our sowles shall neuer come into helle: but also that we shall here in this lyfe be perfytely iustifyed in the syght and acceptation of god, and shall haue suche grace, myght, and power gyuen vnto vs by hym, that we shalbe made able therby to subdue, to mortyfie, and to extinguysshe our olde Adam, and all our carnall and fleshely concupiscences, in suche sorte, that synne shall neuer afterwarde reigne in our mortall bodyes, but that we shall be holly delyuered from the kyngdome of synne, and from spyrituall deathe, and shall be resuscytated and regenerated into the newe lyfe of the spyryte and grace.

And where as I, and all other christen men shuld haue ben the moste myserable of all other creatures in the worlde, and shulde haue dyed lyke heathens, and pagans without all hope of euerlastynge lyfe, or of ryssynge agayne after our deathe: yf Christe our heed and sauiour had not ryssen agayne to lyfe after his deathe, I beleue and truste nowe assuredly, that by the vertue and efficacie of this descendynge of Christe in to helle, and of his resurrection agayne from death to lyfe, not onely our corporall deathe, and all the afflictions, whiche we

maye

maye fastein̄e in this worlde, shal not annoy vs, but shall rather tourne vnto our profyte, and be as entrees and occasyons of our greatter glorie: but also that we shall after our corporall deathe be preserued from the captiuitie of helle, and shall be made partakers of Christis resurrection, that is to say, that we shall aryse and lyue ageyne in the selfe same bodyes and sowles, that we nowe haue, and so shall vtterly ouercome deathe, in lyke maner as our heed, and our sauiour Jhesu Christ hath done before vs, and shal fynally lyue with hym immortally in ioye, and felycitie.

## The sence and interpretation of the. vi. Article.

I Beleue assuredly, and constantly do professe, that this our sauiour Jesu Christ, after he had perfitely accomplisshed & perfourmed the hole misterie of the redemption of mankynde, by his incarnation, his byrthe, his passion, his deathe, his buriall, his dyscendynge into helle, and ryfynge agayne from deathe to lyfe, and after he had ben here in erthe conuersaunt with his Apostles and dysceples by the space of xl. dayes after his sayde resurrection: the same fortieth day, whan he was amonge his sayde Apostelles, he in theyr syght ascended vp agayne in to heuen, in the very same his naturall bodye, whiche was borne of the blessyd virgin his mother, and was crucified vppon the crosse. And so dyd withdrawe his corporall presence from the syght of his apostels, and from the syght of all other creatures here in erthe, to the intente they shulde frome thensforthe eleuate and lyfte vp theyr hole hartes, theyr myndes, theyr desyres. and all theyr affections from erthely thynges, and frome all carnall and worldely cures, towardes heuen and heuenly thynges, and so shulde prepare theyr hartes, and make theym selfes mete and apte to receyue the holy goost and his spirituall gyftes, whiche he wolde sende downe in to the worlde sone after his sayd ascention.

And

And I beleue in lyke maner that this our sauiour Jesu Christe, after he was retourned into heuen, beinge very god and very man in one person, all myghty god his father did constitute and sette hym vpon his ryghte hande, and that euer sythe that tyme he hath so sytte, and so shal sytte eternally, that is to say, almyghty god his father, dyd cõmunicate and gyue vnto hym glorie, honour, felicitie, power, and euerlastynge monarchie, gouernaunce, rule, and dominion ouer all the pryncipates, potestates, powers, dominations, and ouer all creatures, that can be named either in this worlde, or in the worlde to come. And soo ordeyned, that he shulde be kynge of all kynges, and lorde of al lordes, and that all thynges in heuen and erthe shulde be caste vnder his feete, and made subiecte vnto hym. And that he shulde be thonly heed of the catholyque churche. and that the same churche shulde be the body vnder that heed. And lyke wise as the heed alwaye excelleth al thother membres: so Christe shulde excelle incomparably in honour, and dignitie, all the membres of his sayd body the churche, and that he shulde be thonly perfectyon and consummation of the same. Ephe. 1.

And I beleue also. and professe that this our sauiour Jesu Christe, beinge thus constituted and set vpon the right hande of his father, was and is also constituted, to be not onely the eternall kynge, the heed, the lorde, and gouernoure of his body, the catholyque churche, but also to be the onely eternall priest and byshop of his sayde churche, that is to saye, to be the onely patrone and aduocate, and thonely mediatour betwene god and mankynde, and the onely intercessor for the synnes of all them that ryghtfully beleue in hym. 1. Iohn. 2.

And I beleue that accordynge therunto, our sauiour Jesu Christ is of his owne goodnes not onely more redy alwayes, than any other creature in the worlde is, to helpe me by his mediacyon and intercession, but also that whan so euer I do inuocate, and calle vpon hym, in ryght fayth and hope, with full intent, and purpose to amende, and retourne from my

noughty lyfe, he preſenteth, and ephibiteth vnto the ſight of his father his moſte bleſſed body, as it was wounded, crucified, and offred vp in ſacrifyce for the redemption of mankynde. and ſo from tyme to tyme maketh continuall requeſt and intercceſſion vnto god his father for the remiſſion of all my ſynnes, and for my reconciliation vnto his fauour, and finally doth obteyne, that god ſo reconciled, woll vouchſafe to ſende downe his holy ſpyrite, to dwell within my harte, there to rule, to gouerne, and to ſanctifie me with all my thoughtes and dedes, and to comforte, and ſtrengthe me with all ſpirituall gyftes, neceſſary to the attaynynge of euerlaſtynge lyfe.

And therfore ſithe my heed and my ſauiour Jeſu Chriſt aſcended vp into heuen, and ſytteth there vpon the ryght hand of his father, and maketh there continuall intercceſſion for me: I ſhall neuer from hens forthe, by the grace of god, ſeke nor ſet my felicitie in any worldly thynge, but ſhall alwayes vſe the creatures, and ordynaunces of this worlde, and all worldly thynges, as a paſſynger, or a pylgrime vſeth the commodities of a ſtraunge countrey, wherin he intendeth not to tary, but to paſſe forthe, vntyll he ſhall come vnto his owne dwellynge place. And I ſhall conuerte my hole cure, deſyre, and ſtudy from theſe erthely pleaſures, to the attaynynge of that heuenly, and euerlaſtynge life, whiche is prepared and ordeyned for me. And beinge aſſured of ſo good, ſo louynge, and therwith ſo myghty a gouernour, mediatour, and aduocate in heuen, as Chryſt is, I woll by the helpe of his grace, from hens forth continue ſtyll, & perſeuer vnder his kyngedome, his tuicion, and his gouernaunce, and ſo being, I woll accompt my ſelfe ſafe, and ſure in all maner aduerſities, and agaynſt all maner aduerſaries and enmyes. And I woll neuer, by the helpe and grace of god, ſeke other gouernour or mediatour, nor all the diſpleaſures, iniuries, or aduerſities in the worlde, nor all the malyce, crafte, and ſubtilitie of the dyuell, nor all the multitude or burden of my

ſynnes,

sinnes, shall cause me to distruste or dispayre of helpe at his handes, nor yet shall make me afrayde to prosecute this my said desyre, and purpose, or cause me to desyst from the same.

## The sence and interpretation of the seuenth Artycle.

I Beleue assuredly, and constanly do professe that our sauiour Jesu Christ, beyng thus ascended in to heuen, & sette there on the right hand of almighty god his father, shall at the laste ende of the worlde, whiche we call Domesday, retourne ones agayne, and come from heuen, and appere vnto all the people of the worlde both quicke and dede, in his perfyte manhode, and in the selfe same body, wherin he ascended, to the inestimable comforte, and reioyce of the good, and to the extreme terrour & confusyon of the wycked.

And although our sauiour Jesu Christ, at his fyrst aduent or commyng into the world (which was whan he came to be incarnate) appered in the habyte and fourme of a very lowe seruaunt, and of an abiecte person, in all humblenes, pouertie, affliction, and myserie, and suffred him selfe to be iniustly iudged, and condempned to dethe by others, and although he hath euer syth that tyme, and euer shal vntyl Domesday, vse his mercy, and longe pacience, and suffrance towardes the wretched synners of the worlde, inuitinge alwayes, and callynge them from tyme to tyme to repentance: yet I beleue assuredly that at his seconde aduent or commynge, he shall appere in the high and almighty power, glorie, and maiestie of his kyngedome, and beinge accompanyed with all the orders of aungelles, waytinge vpon hym as his ministres, he shall sytte openly in the clowdes of the ayre, and shall iudge all the worlde quicke and dede, and that straitely, accordynge to trouthe and iustice, and accordynge as he hathe promysed and thretned to do by his holy worde, expressed in scripture, that is to say, accordynge to euery mannes owne workes and dedes done by hym while he lyued in the world, Matth. xxv. Apoc. i.

without sparyng, or fauourynge, or shewynge of mercy, vnto any, whiche haue not deserued the same in theyr lyfe tyme.

And I beleue assuredly that at this day, whan Christ shal thus sytte in the seate or throne of his iudgement, all the people of the worlde quicke & dead, that is to saye, aswell al those whiche shall be founde on lyue in the worlde, at the daye of this seconde aduent, or commynge of Christ: as also al those whiche euer sythe the creation of Adam, lyued here in this worlde, and dyed before that daye, shall come and appere before the presence of Christe, in theyr very bodyes and sowles. And whan they shal be so gathered, and assembled togyther, our sauiour Jesu Christe shall pronounce the extreme or fynall sentence and iudgement of euerlastynge saluation vpon all those persones, whiche in theyr lyfe tyme obeyed and conformed them selfe vnto the wylle of god, and exercysed the workes of ryght beleue and charytie, and so perseuerynge in well doynge, sought in theyr hartes and dedes the honoure and glorye of god and lyfe immortall. And contrarye vppon all those, whiche in theyr lyfe tyme were contentious, and dyd repugne agaynst the wyll of god, and folowed iniustice and iniquitie, rather than trouthe and vertue, our sauyour Christe shall than and there pronounce the sentence of euerlastynge punyshement and dampnation.

Mo. ii.

And I beleue that our sauyour Jesu Christe shall also than and there calle a parte and make a perfyte separation or diuysyon betwene these two sortes of people, that is to saye, betwene the shepe and the gootes, the corne and the chaffe, the good and the bad, the blessed and the cursed, the membres of his bodye, and the membres of the dyuell. And so settynge the good and the blessed vppon his ryght hande, he shall cleerely, and perfytely rydde, delyuer, and redeme them forever, from the power, and malyce of the wycked, and from all paynes and euyll, and so take them all vp with hym into heuen, there to be crowned and rewarded in body and sowle, with honour, glorie, and euerlastynge ioye and peace,

peace, whiche was prepared for them from the begynnynge of the worlde. And contrary he shall sette all the other, whiche shall be iuged to euerlastynge peyne and deathe, vpon his lefte hande, and so shall sende them downe into hell, there to be punysshed in body and soule eternally, with fyre that neuer shall haue ende, whiche was prepared from the begynnynge of the worlde for the dyuell and his angelles, and the cursed membres of his body.

## The sence and interpretation of the eyght Artycle.

I Beleue assuredly in my harte, and constantly do professe and knowlege that the holy goost is the thyrde person in Trinitie, & that he is veray god & lorde, auctour and former of all thynges created, and that he procedeth both from god the father, and from god the sonne, and is of the selfe same nature and substaunce, and of the same euerlastynge essence or beynge, whiche the father and the sonne be of, and that he is equall vnto them bothe in almightynes of power, & in the worke of creation, and all other thynges apperteynyng vnto the deitie or godheed, and that he is to be honoured and glorysyed equally with them both.

And I beleue that this holy spirite of god is of his nature all holy, or rather holyneſſe it selfe, that is to saye, that he is the onely goost or spirite, whiche with the father and the sonne euer was, and euer shall be the onely auctoure causer and worker of all holynes, puretie, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, whiche is wrought and cometh into the hartes of all true christen men. In so moche, that neither it is possible, that the dyuell, or any of those euyll spirites, whiche do possesse and reigne in suche persones, as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this fynger of god, that is to saye, of this holy spirite, whiche is called in scripture, the fynger of god, neither it is possyble, that the harte Mat. xii.

of any man, beynge ones corrupted, and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the speciall worke and operation of this holy spirite. neyther it is possible for any man to come vnto the father by Christe, that is to saye, to be reconciled into the fauour of god, and to be made and adopted into the nombre of his chyldren, or to obteyne any parte of that incomparable treasure, whiche our sauiour Iesu Christe, by his natiuitie, his passion, his death, his resurrection, and his ascention, hath merited for mankynde toneles this holye spirite shall fyrste illumyne, and inspyre into his harte the ryghte knowlege and fayth of Christe, with due contrition and penaunce for his synnes, and shall also afterwarde instructe hym, gouerne hym, ayde hym, directe hym, and endewe hym with suche speciall gyftes, and graces, as shall be requysite and necessary to that ende and purpose.

And I beleue also assuredly that this holy spirite of god is of his owne nature full of all goodnes and benignitie, or rather that he is goodnes it selfe. Forasmoche as he is the onely goost or spirite, whiche with the father by Christe inspyreth, and infoundeth into the hartes of mortall men (after they be ones purified from synne by fayth, and delyuered from the power of the deuyll) dyuers and manyfolde moste noble and excellent gyftes and graces, as the gyfte of holy feare and dread of god, the gyfte of feruent loue and chastitie towardes god, and our neyghbour, the gyfte of spirituall wysedome and vnderstandynge, the gyfte of free wyll and desyre, and also of very fortitude and strength, to contempne this worlde, to subdue and mortifie all carnall concupiscence, and to walke in the wayes of god, the gyfte of perseuerance to contynue in the same, the gyfte of pitie and mercy, of pacyence and benignitie, of science and cunnynge, of prophecienge, of curynge and healynge, and of all other vertues necessarie for christen men to haue, either for the attaynynge of theyr owne saluation, or for the edifyenge, and

Timoris. Sapien. Intellect. Concilii. Fortitudinis.

Pietas. Scientia.

profyte

profyte of theyr neighbours. All and synguler whiche gyftes and graces I knowlege, and profesſe that they procede from this holy ſpirite, and that they be gyuen, conferred, and diſtributed vnto vs mortall men here in erthe, at his owne godly wyll, arbitre, and dyſpenſation, and that no man can purchaſe or obteyne, ne yet receyue reteyne or vſe any one of them, without the ſpecyall operation of this holy ſpiritie. And although he geueth not, nor dyſpenſeth the ſame equally and vnto euery man in lyke: yet he gyueth alwayes ſome portion therof vnto all perſones, whiche be accepted in the ſyght of god, and that not onely frely, and without all theyr deſeruinges, but alſo in ſuche plentie, and meaſure, as vnto his godly knowlege is thoughte to be mooſte benefyciall and expedient.

And I beleue that this holy ſpirite of god is of his owne nature, autour of charitie and holy lone, or rather that he is charitie it ſelfe. Fyrſt bycauſe that he is that ineffable and incomprehenſyble lone or concord, wherwith the father & the ſonne be conioyned inſeparably the one with the other. Secondly, bycauſe he his the bonde and knotte, wherwith our ſauiour Jeſu Chriſte, and his moſt dere beloued eſpouſe the churche (which is alſo his very myſtical body) and al & ſinguler the veray membres of the ſame churche and body, be vnited, knytte, and conioyned to gyther in ſuche perfyte and euerlaſtynge lone and charitie, that the ſame can not be diſſolued or ſeparated. Thyrdely, bycauſe he his alſo the verye bonde and knotte, wherby all and euery one of the membres of Chriſtis ſayde churche and body, be vnited, coupled, and conioyned the one of them with the other, in perfite mutuall lone and charitie. For I beleue aſſuredly, that lyke as the membres of our mortall bodyes be, by the ſpirituall operation and vertue of our ſoules, not onely preſerued holly to gyther, in one body, and be endewed with lyfe, and power to exercyſe ſuche naturall functions, and offyces, as be deputed vnto them, but alſo be conteyned in mutuall affection

and

and desyre eche to helpe and conserue thother: Euen so the membres of this misticall bodye of Christe be, by the onely and speciall operation and worke of this holy spyrite, not onely congregated, vnited, and incorporated in to this one body of Christe, and so do consist, and endure holly, and perfitely in the same body, euery one in his owne peculiar function: but also that they be knitted, combined, and congluti-nated all to gether, and euery one of them with other, in perfytte and indyssoluble loue, and in the cõmunion of all theyr gyftes, and graces, and of all other thynges, wherwith the one of them may helpe, succour, or comforte the other.

And I bele e that this holy spirite of god is the spirite of trouth, and the autour of all holye scripture, conteyned in the hole canon of the Byble. And that this spirite dydde not onely inspire, and instruct all the holy patriarkes, and prophetes, with all the other membres of the catholyke churche, that euer was from the begynynge of the worlde, in all the trouthes, and verities that euer they dyd knowe, speake, or write: but also that the same holy spirite dyd ones descende downe from heuen, in the similitude and lykenes of fyrye tongues, and dyd ligthe downe vpon all thapostelles and dysciples of Christe, and inspired them also with the knowlege of all trouthe, and replenysshed them with all heuenly giftes and graces. And that from that day vnto the worldes ende, he hath ben, and shall be continually present, and also chiefe president in the catholyque churche of Christe, that is to say, that he hath, and shall continually dwell in the hertes of all those people, whiche shall be the very membres of the same churche, and shall teache, and reuele vnto them the secretes, and mysteries of all trouthe, whiche is necessarie for them to knowe, and that he shall also contynually from time to tyme rule them, directe them, gouerne them, sanctyfie them, and gyue vnto them remission of theyr synnes, and all spirituall comforte, as well inwardly by fayth, and other his secrete operations, as also outwardely by the open ministra-

Ja. ii.

nistration, and efficacie of the worde of god, and of his holy sacramentes, and that he shall endewe them with all suche spirituall graces, and gyftes, as shall be necessarie for them to haue, and so fynally shall rewarde them with the gyfte of euerlastynge lyse, and ioye in heuen.

## The sence and interpretation of the nynthe Artycle.

I Beleue assuredly in my harte, and with my mouthe I do professe, and knowlege that there is, and hath ben euer from the begynnyng of the world, & so shal endure, and continue for euer, one certayne nombre, societie, cõmunion, or company of the electe and faythfull people of god, of whiche nombre our sauioure Jesu Christe is the onely heed and gouernour, and the membres of the same be all those holy saynctes, whiche be now in heuen, and also al the faithfull people of god, whiche be nowe on lyue, or that euer here tofore haue lyued, or shall lyue here in this worlde, from the begynnynge, vnto the ende of the same, and be ordeyned for their true fayth, and obedience vnto the wyll of god, to be saued, and to enioye euerlastynge life in heuen.

And I beleue assuredly that this congregation, accordynge as it is called in scripture, so it is in very dede the Cyte of heuenly Hierusalem, the mother of all thelecte people of god, the onely doue, and the onely beloued of god, in perfite and euerlastynge charite, the holy catholyque churche, the temple or habytacle of god, the pure and vndefyled espouse of Christ, the veray mysticall body of Christe. All and synguler whiche names, and appellations, and certayn suche other rehersed in holy scripture, I beleue and professe that they be mooste worthely attributed vnto this holy church, or congregation. And lyke as citizens assembled in one citie do lyue there vnder commune lawes, and in commune societie, and there do consult, studie, and labour eche man in his roume and office, and accordynge vnto his callynge for their common welth,

Gala. iiii. Cant. vi. Hire. xiii. Rom. viii i. Cor. iii. ii. Cor. vi Ephe. v.

and fynally be made participant, or partakers of all and fyngular ſuche benefites, and commodities, as do aryſe vnto them therby: Euen ſo I beleue, that the membres of this holy catholique churche, or congregation be collected, and gathered togyther within the ſame churche, as within one citie or folde. and that they be therin all vnyted, and incorporated by the holy ſpirite of Chriſte into one body, and that they do lyue there all in one faythe, one hope, one charitie, and one perfyte vnitie, conſent, and agrement, not onely in the true doctrine of Chriſte, but alſo in the ryghte vſe and miniſtration of his ſacramentes. and ſo lyuynge in this perfytte vnytie, ſwete harmony, and concorde, I beleue that they do labour contynually, euery one in his vocation, for the common welthe of this hole bodye, and of euery parte and membre of the ſame. And that all the prayers, good workes, and merites, yea and all the gyftes, graces, and goodes, whiche be conferred, done, or wrought in or vnto this hole body, or any membre of the ſame, ſhall be applyed vnto euery one of them, and ſhall redounde communely vnto the benefytte of them all.

And I beleue that this hole congregation, is all holy, that is to ſaye, that this churche, and all the partes, and membres of the ſame, be ſo puryfied, and mundified, as well by Chriſtis mooſte precyouſe bloude, as alſo by the godly preſence, gouernaunce, and aſſiſtence of his holy ſpirite (whiche dwelleth and inhabiteth contynually, within the ſayde congregation, and gouerneth and ſanctifieth the ſame) that neyther the lepry of hereſie, or falſe and peruerſe doctryne, neyther the fylthynes of ſynne, neyther the gates of hell, ſhalbe hable fynally to preuayle agaynſte them, or to pull any of them out of the handes, and poſſeſſion of Chriſte. And although god dothe oftymes ſuffre not onely ſynne, errour, and iniquitie ſo to abounde here in the worlde, and the congregation of the wycked to exercyſe ſuche tyranny, crueltie, and perſecution ouer this holy churche, and the membres of the ſame, that it myghte

it myght seme, the sayde churche to be vtterly oppressed, and extinguished: but also suffreth many and sondry of the membres of the same holy churche to fall out from this body, for a season, and to cõmytte many greuouse, and horryble offences, and crymes, for the whiche they deserue to be precyded, and excluded, for a season, from the communion of this holy churche: yet I beleue assuredly, that god wolle neuer vtterly abiecte this holy churche, nor any of the membres therof, but that the same dothe, and shall perpetually contynue, and endure here in this worlde, and that god shall at all tymes, (yea whan persecution is greattest and moste feruent) be present with his holy spirite in the same churche, and preserue it all holy, and vndefyled, and shall kepe, ratyfie, and holde sure all his promyses, made vnto the same churche or congregation. And fynally that all suche membres, as be fallen out from the same by synne, shal at length tyse agayn by penaunce, and shall be restored and vnyted agayne vnto the same holy body.

And I beleue assuredly that in this holy churche, and with the membres of the same (so longe as they be mylytant and lyuynge here in erthe) there haue bene euer, and yet be, and euer shall be ioyned, and myngled to gyther an infinite nombre of the euyll and wycked people, whiche all thoughe they be in dede the very membres of the congregation of the wicked, and as the gospell calleth them very weedes, and chaffe, euyll fysshe and gootes, and shall fynally be iudged to euerlastynge dampnation: yet forasmoche as they do lyue in the commune societie, or company of those, whiche be the veray quycke and lyuynge membres of Christis mysticall bodye, and outwardly do professe, receyue, and consent with them, for a season, in the doctryne of the gospell, and in the ryghte vsynge of the sacramentes, yea and ofte tymes be indewed with ryght excellent gyftes of the holy goost, they be to be accompted, and reputed here in this worlde to be in the nombre of the sayde veray membres of Christis mysticall bodye,

Mat. xiii
Mat. iii.
Mat xiii.
Mat. xxv

so longe as they be not by open sentence of excommunicacion precided, and excluded from the same. Not bycause they be suche membres in very dede, but bycause the certayne iuge-ment & knowlege of that their state is by goddes ordynaunce hydden, and kepte secrete from all mens knowlege, and shall not be reueled, vntyll the tyme that Christe hym selfe shall come at the worldes ende, and there shall manyfest, and declare his veray kyngedome, and who be the veray true membres of his body, and who be not.

And I beleue that this holy churche is catholyque, that is to say, that it can not be coarcted or restrayned within the limites or bondes of any one towne, citie, prouince, region, or countreye: but that it is dispersed and spredde vnyuersally through out all the hole worlde. In so moche, that in what part soeuer of the worlde, be it in Affrique, Asia, or Europe, there may be founde any nombre of people, of what sorte, state, or condicion so euer they be, whiche do beleue in one god the father creatour of all thynges, and in one lorde Jesu Christe his sonne, and in one holy goost, and do also professe, and haue all one fayth, one hope, and one charitie, accordynge as is prescribed in holy scripture, and do all consent in the trewe interpretation of the same scripture, and in the ryght vse of the sacramentes of Christe: we maye boldly pronounce and saye, that there is this holy churche, the veray espouse and body of Christe, the veray kyngdome of Christe, and the veray temple of god.

And I beleue that these particular churches, in what place of the worlde so euer they be congregated, be the very partes, porcions, or membres of this catholyque and vnyuersall churche. And that betwene them there is in dede no dyfference in superioritie, preeminence, or auctoritie, neyther that any one of them is heed or soueraygne ouer the other: but that they be all equall in power, and dygnitie, and be all grounded, and buylded vpon one foundation, and be all called vnto lyke, and vnto the same puretie, cleannes, honour, and glo-

rie

rie, and be all ſubiecte vnto one god, one lorde, one heed Ie-
ſu Chriſte, and be all gouerned with one holye ſpirite. And
therfore I do beleue that the churche of Rome is not, nor
can not worthyly be called the catholyque churche, but onely
a partyculat membre therof, and can not chalenge or vendi-
cate of tyghte, and by the worde of god, to be heed of this
vnyuerſall churche, or to haue any ſupcrioritie ouer thother
churches of Chriſt, whiche be in England, France, Eſpayne,
or in any other realme, but that they be all free from any ſub-
iection vnto the ſayde churche of Rome, or vnto the mynyſter
or byſhop of the ſame. The chur-
che of
Rome.

And I beleue alſo that the ſayde churche of Rome, with
all thother partyculat churches in the worlde, compacted and
vnyted togyther, do make and conſtitute but one catholyque
churche or body. And that lyke as our ſauyour Chriſte is
one perſone, and the onely heed of his myſticall body: ſo this
hole catholyke churche, Chriſtis miſticall bodye, is but one
bodye vnder this one heed Chriſte. And that the vnytie of
this one catholyque Churche, is a mere ſpirituall vnitie, con-
ſiſtynge in the poyntes before reherſed, that is to ſaye, in the
vnitie of Chriſtis fayth, hope, and charitie, and in the vnitie
of the tyght doctrine of Chriſte, and in the vnitie and vny-
forme vſynge of the ſacramentes conſonant vnto the ſame
doctrine. And therfore althoughe the ſayde partyculat chur-
ches, and the membres of the ſame do mothe dyfferre, and
be diſcrepant the one from the other, not onely in the dyuer-
ſite of nations and countreys, and in the dyuerſitie, dygnitie,
and excellencye of certayne ſuche gyftes of the holy gooſt, as
they be endewed with: but alſo in the dyuers vſynge, and ob-
ſeruation of ſuche outwarde tytes, ceremonies, traditi-
ons, and ordynaunces, as be inſtituted by theyr gouernours,
and receyued, and approued amonge them: yet I beleue aſ-
ſuredly that the vnitie of this catholyque churche, can not
therfore, or for that cauſe be any thynge hurted, impeched, or
infrynged in any poynte, but that all the ſayde churches do The vni-
tie of
Chriſtis
churche.

and ſhall contynne ſtyll in the vnytie of this catholyke chur-
che, not withſtandynge any ſuche dyuerſytie, nor that any
of them ought to be reputed as a membre deuyded or precy-
ded from the ſame for any ſuche cauſe of dyuerſytie or dyffe-
rence vſed by them, or any of them in the ſayde poyntes.

And I beleue that al the particular churches in the world,
whiche be membres of this catholyque churche, maye all be
called apoſtolicall churches, aſwell as the churche of Rome,
or any other churche, wherin the apoſtels them ſelfes were
ſomtyme reſydent. Forasmoche as they haue reeyued, and be
all founded vpon the ſame fayth, and doctryne, that the true
apoſtels of Chriſte dyd teache and profeſſe.

And I beleue and truſte aſſuredly that I am one of the
membres of this catholike churche, and that god of his one-
ly mercy, hath not onely choſen and called me therunto by
his holy ſpirite, and by thefficacie of his worde and ſacra-
mentes, and hathe inſerted and vnited me into this vnyuer-
ſall body or flocke, and hath made me his ſonne and inheri-
tour of his kyngdome: but alſo that he ſhall of his lyke good-
nes, and by the operation of the holy gooſt, iuſtifie me here
in this worlde, and fynally glorifie me in heuen. And ther-
fore I proteſte and knowlege, that in my hart I abhorre and
deteſte all hereſies and ſciſmes, wherby the true interpreta-
tion and ſence of ſcripture is or maye be peruerted. And do
promyſe by the helpe of god, to endure vnto my lyfes ende
in the tyght profeſſion of the faythe, and doctryne of the ca-
tholyque churche.

## The ſenſe and interpretation of the tenthe Artycle.

I Beleue aſſuredly in my hartte, and with my mouthe I
profeſſe, that betwene and amonge all and ſynguler the
ſaintes, that is to ſay, the quycke & kyuinge membres of
the catholyque churche of Chriſte, whiche is his miſtycall bo-
dy, there is a perfyte communion and participation of all,

and

and syngulat the graces of the holy gooste, and the spirituall goodes and treasure, whiche do belonge vnto the sayde hole body, or vnto any part, or membre of the same. And like as al the partes & membres, whiche be kyuynge in the natural body of a man, do naturally communicate and mynister eche to other the vse, commoditie, and benefite of all theyr forces, nutriment, and perfection (in somoche, that it lyeth not in the power of any man, to say that the meate, whiche he putteth in at his owne mouthe, shall nourysshe one particulat membre of his body, and not an other. but that all and euery one particularly shall receyue of the sayde nutriment, and of the vertue and benefite therof, more or lesse, accordynge to that naturall disposition, portion, and place, whiche it hath within the same body) Euen so I beleue, that what soeuer spirytuall gyfte, or treasure is gyuen by god vnto any one parte or membre of this mysticall body of Christe, all though the same be gyuen particularly vnto this membre, and not vnto an other, yet the fruyte and meryte therof shall by reason of that incomprehensible vnion and bande of charite, whiche is betwene them, redounde necessaryly vnto the profyte, edifieng, and increase in Christis body of all the other membres particularly: in so mocbe, that there shall nede no mans auctorite to dyspence & distribute the same, or to apply it vnto this membre or that (lyke as the bishop of Rome pretended to do by vertu of his pardons) but yf the membre, whiche shal receyue this tresure, be a kyuinge membre in this mysticall body, & not puttrified or cutte of from the same, I beleue assuredly, that he shall be made participant of the sayde treasure, and shall haue, and enioy the fruite and benefyte of the same, and that in suche quantitie, and measure, as for the rate. proportion, and quakitie of the spirituall lyfe, faythe, and charite, whiche he hath in the same body, shall be expedient and necessarie for hym to haue.

The bishop of Romes pardons.

And I beleue that I beinge vnited, and corporated, as a kyuynge membre into this catholyque churche) as vndoubtedly

tedly I truſt that I am) not onely Chriſte hym ſelfe beinge heed of this body, and the infinite treaſure of all goodnes, and all the holy ſayntes, and membres of the ſame body, do and ſhall neceſſarily helpe me, loue me, pray for me, care for me, weye on my ſyde, comforte me, and aſſyſte me, in all my neceſſities here in this worlde: but alſo that I ſhall be made partaker of the frute, benifite, and treaſure of Chriſtis mooſt bleſſed lyfe, and his bytter paſſyon, and of all the holy lyfe, paſſions, and pacience, and of all the prayers and other good workes of faithe and charitie, whiche haue ben, or ſhall be done, or uſteyned by any, and euery one of all thoſe faithfull and righteous people, whiche euer haue ben, or ſhal be membres of this catholique churche.

And I beleue that in this catholique churche I and all the lyuely and quycke membres of the ſame, ſhall contynually and from tyme to tyme, ſo longe as we ſhal lyue here on erth, obteyne remiſſion and forgyuenes of all our ſynnes, aſwell originall as actuall, by the merites of Chriſtis bloude and his paſſion, and by the vertue and efficacie of Chriſtis ſacramentes, inſtituted by hym for that purpoſe, ſo oft as we ſhal worthily receyue the ſame.

And lyke as it is not in the power of any man to diſpenſe, miniſter, or diſtribute any parte of that nutriment, whiche he receyueth in at his mouthe vnto any membre, whiche eyther is mortified and deed in his body, or that is cut of from the ſame: Euen ſo I beleue aſſuredly, that neyther Chriſtis bloude, nor his ſacramentes, nor any of the graces of the holy gooſt, nor any good worke in the worlde, do or can any thynge profyte to remiſſion and forgyuenes of ſynne, or ſalvation vnto any perſon, whiche is in veray dede out of the catholyque church, as longe as he ſhall ſo ſtande, and continue out of the ſame. For I beleue aſſuredly, that out of this catholyque churche, there neither is, nor can be any ſuche cōmunion of ſainctes, or remiſſion of ſynnes, as is before reherſed: but that lyke as all the people and beaſtes, whiche at the

the tyme of Noes flonde, were out of his arke or shyp, were all drowned and perished: euen so all the people of the world, be they Jewes, Turques, Saracenes, or of any other nation, what so euer it be, whiche either for their infidelitie heresie, carnalisme, or for their induratenes, and obstinate perseuerynge in mortall synne, be separated and diuided from the membres of the sayde catholyque churche, and soo shall fynally be founde either to be out of the same churche, or elles to be as deed membres therin, shall vtterlye perysshe, and be dampned for euer. Genes. vii.

## The sense and interpretation of the. xi. and xii. Artycle.

I Beleue stedfastly in my harte, and with my mouthe I do professe that at the daye of the generall dome, or iugement, whan Christ shal come, a fyt to iudge both quicke and deade, almyghty god shall by the operacyon of his holy spyryte, stire and rayse vp agayne, the veray flesshe and bodyes of all men, women, and chylderne, bothe good and badde, christened, and heathen, that euer lyued here in this worlde, from the begynnynge of the same, and dyed before that daye. And although the sayde flesshe and bodyes were deed before and buryed, yea and consumed by fyre or water, or by any other meanes dystroyed: yet I beleue, that god shall, of his infynyte power, make them all at that daye hole and parfyte agayne, and so euery man generally, shall resume and take agayne the very selfe same body, and flesshe, whiche they had, whyle they lyued here on erthe: and so shall ryse from deathe, and lyue agayne in the very selfe same body and soule, whiche they had before.

And I beleue that euery man, beyng thus made perfite mā in body, and soule, shall at that daye, appere before the hyghe Judge, our sauiour Jesu Christe, and there shall make a strayt accompte of his owne propre workes, and dedes, suche as he dyd, good or euell, whyle he lyued here in the worlde.

And accordynge there vnto shall be iudged to receyue bothe in body and soule to gether, eyther euerlastynge ioye and blisse, or elles euerlastynge peyne and woo. And I beleue, that I my selfe, shall the same daye, ryse againe in this very fleshe and body, whiche I nowe haue, and in none other: Euen lyke as our sauyour Jhesu Christe (of whose misticall body I am a porcion or membre) dyd aryse from deth to lyfe, in the selfe same naturall body, whiche he had, whan he was borne of his mother, and crucified vpon the crosse. And after that I shall be so rysen ageyne from dethe to lyfe, I beleue that I, and all true penitent synners, that euer dyed, or
1.Cor.xv. shall dye in the fayth of Christ, shall than be perfytely sanctified, purified, and delyuered from all contagion of synne, and from all corruption, and mortalitie of the fleshe, and shall haue euerlastynge lyfe in glorie, with god in his kyngedom,
Titu.iii. not for, by, nor through the workes of righteousnes, whiche we shall haue done (for all passions and martirdomes, that
Rom.viii maye be suffred in this worlde, be nothynge comparable to the glory, whiche we shall then receaue, and shall be shewed vnto vs) but by thonely grace, goodnes, and mercy of god, and by and for the redempcion, whiche is in Christe Jesu, that is to saye, for, and by his most precioufe deathe,
Rom.vii. and most peynfull passion. For I beleue, that the guerdon, rewarde, and stypende of synne (wherwith we be all manifolde wayes polluted, bespotted, and defyled) is deathe, yea and that euerlastynge. And that it is by the onely grace and mercy of god, that we, repentynge vs of our synnes, and beleuynge stedfastely in his promyses, shall haue euelastynge lyfe, in Jesu Christe our lorde.

Amen.

Here

HERE FOLOWDE CERTAYNE NOTES
and obſeruations, neceſſary to be taught vnto the
people, for the better inducynge of them vnto
the ryght vnderſtandynge of the
forſayde Crede.

FIrſte it is to be noted, that all and ſyngu-
ler the .xii. Artycles, cõteyned in this Crede,
be ſo neceſſarie to be beleued for mans ſalua-
tion, that who ſo euer beynge ones taughte,
wol not conſtãtly beleue them, or wol obſti-
natly affirme the cõtrary of them, he or they
can not be the veray membres of Chriſte, and his eſpouſe the
churche, but be very infydeles, or herety ques, and membres
of the dyuell, with whom they ſhall perpetually be dampned.

Seconde it is to be noted, that all true chriſten men ought
and muſt moſt conſtantly beleue, maynteyne, and defende
all thoſe thynges to be true, not onely whiche be compreheñ-
ded in this Crede, and in the other two ſymboles or Credes,
wherof the one was made in the councell of Nece, the o-
ther was made by that holy man Athanaſius: but alſo all o-
ther thynges, whiche be comprehended in the hole body and
canon of the Bible.

Thyrdely that all true chriſten men ought & muſt not only
repute, take, and holde all the ſame thynges, for the mooſte
holy, moſte ſure, and moſte certayne, and infallible wordes
of god, and ſuche as neyther ought, ne can be altered or con-
uelled by any contrary opinion or auctoritie: but alſo muſte
take, and interpretate all the ſame thynges, accordynge to
the ſelfe ſame ſentence and interpretation, whiche the wor-
des of ſcrypture do purporte and ſygnyfye, and the holy ap-
proued doctours of the churche, do intreate & defende the ſame.

Fourthely that all true chriſten men ought and muſte vt-
terly refuſe and condempne all thoſe opinions, contrarye to
the ſayde .xii. Artycles of our Crede, whiche were of longe
tyme paſte condempned in the foure holy councelles, that is
to ſaye, in the councell of Nece, Conſtantinople, Epheſie,

and Calcidonense, and all other sithe that tyme in any pointe consonant to the same.

The notes of the fyrste Article.

In the fyrst artycle of this Crede, two thynges be also specially to be noted. The fyrste is, that herin is declared the infinite goodnes of god, towardes mankynde, in that he created this hole worlde for mans sake onely, & therby dystributed sume parte of his felicite vnto man, as was conuenient for him to receyue. The belefe and knowlege wherof is the fyrst entre to knowe that god is a spirituall & an inuisible substance or nature, of infinite power and eternall, without beginning or endynge, and of incomprehensyble knowlege, wysedom, goodnes, iustice, and mercy. &c. For surely that worke of creation is so maruelous, that nothynge in the worlde, neither man, nor aungell, coude performe or accomplyshe the same: but onely such a substãce or nature as is before rehersed, whiche is god hym selfe. By this belefe also, and knowlege, we be stired to fere and drede god, and to loue and praise god, with all our hartes: considering that he did create vs euen lyke vnto his owne image & similitude, and endewed vs with all perfections, bothe in soule, & body, whiche were necessary for vs to haue, and dyd put vs in the most excellent state of beinge, hauyng all other creatures subiecte and obedient vnto vs.

And so by this Article, we be taught, not onely what is the diuine essence and beinge of god the father, what is his wyll, what is his power, and what is his worke and operation (the knowlege wherof distroyeth infinite errours and heresies) but also what fayth, loue, drede, honour, laude, praise, and thankes he requireth, that all christen men shuld at all tymes, as well in prosperite, as in aduersitie gyue vnto hym for the manifolde and excellent gyftes, whiche they receyue dayly and howrely at his handes. And surely yf all christen men, wolde oftymes call this article to their remembrance, & wold busily exercise their meditations therin, and wold vnfaynedly and with all their hartes profesſe the same: no doubte, but their hartes wolde waxe warme, and wolde be inflamed to loue

god,

god, and wolde be prompt, redye, glad, and wyllyng to serue hym, and to fulfyll his wyll and commandementes, to their possyble powers, and wolde take in good parte, without grutchynge, or malygnynge all sykenesse and aduersyties, and what so euer state of lyfe god sendeth vnto them, and wolde gyue hym thankes and prayse therfore, and wolde vse all goddes creatures, and spende the gyftes, whiche he hath giuen vnto them, to his honour and glorie. and fynally they wolde abhorre and detest in their hartes all superstytion, and ydolatrie, all charmes, wytchecraftes, and sorceries, all blasphemie and desperation, pryde and arrogancie, all couetousenes and ambicion, all desyre of reuengynge, and malyce, and all other vices, whiche reygne nowe in the worlde. For surely who so euer beleueth in wardely, & with his hart, that god is his father, and reputeth hym as his sonne, and that the same god is of infynyte myght and power, of infynite knowlege and wysedom, of infinite mercy & goodnes, of infynite trouth and iustyce, as he is in dede: no doubt that person wolle be very lothe, and a frayde to contrary, or resyst his wyll in any thyng, or to haue any thyng for his god, and his father, beside or without hym, or to loue or preferre money, or any thynge elles in the worlde before hym, or to put affiaunce, truste, delectacion, or pleasure in any thynge more than in hym, or beside hym. Neyther wolle he gladly seeke helpe at the dyuelles handes, by any meane of wytchecraftes, or sorcerye, or any suche other craftes inuented by the dyuell. Neyther wolle he commytte those thynges in the syghte of God, whiche he is ashamed to commytte in the presence of men. Neyther wolle he murmure agaynste god, nor muse for that he sendeth to some one man helthe, chyldern, ryches, and other the felicities of this worlde, and vnto hym, or some other man, he sendeth sykenes, pouertie, and other aduersyties. Neyther wolle he despayre of remyssyon of his synnes, and so go (peraduenture) and murder hym selfe: Neyther wolle he reioyce, delyte, or glorye in his malyce

and euyll lyuynge: but wolle rather lyue in feare and drede of euerlastynge deathe, whiche is due vnto all them, whiche seruynge the dyuell, the worlde, and the flesshe, lyueth in securitie without feare and repentaunce. And fynally to conclude, surely who so euer beleueth in his harte, that god dyd create this hole worlde, and all thynges that be therin, onely for mannes sake, and for his vse, and commoditie: noo doubte he coulde tourne his eyes no where, but he shulde incontynently be stirred and rauisshed in his harte, to honour, to praise, and to laude the infynite goodnes of almyghty god, shewed vnto hym, and all mankind, in that partie and shuld also be afraide to vse the thynges created by god, otherwyse than vnto his glory. But it is to be feared, least the mooste parte of them, whiche pronounce, and speke dayly this Article with theyr mouthe: do not beleue the same with theyr hartes, or yf they do beleue it, that theyr belefe is but fayne and a colde belefe. For we see, no doubte, the moste parte of christen people lyue in marueloue darkenes, and blyndenes, declarynge by theyr outwarde factes and dedes, that they haue no respecte in the worlde to god, nor that they knowlege hym to be theyr creatour, or at the leaste, they gyue vnto hym no suche feare and reuerence, as is due vnto a lorde and maker, nor no suche honoure and obedience, as is dewe vnto a father, nor no suche prayse and thankes, as his fordrye benefytes and goodnes towardes vs do requyre. All whiche thynges no doubte procede, for that we haue not the ryght and harty feyth in god the father, whiche is requyred in this fyrste artycle of our Crede.

Malac. i.

The second thinge to be noted in this fyrst artiele, is this maner of speakynge, I beleue in God. For therby no doubte is sygnifyed, that we must not onely beleue stedfastly, that god is, and that he is true in all his wordes, and promyses, and that he is omnipotent and creatour of heuen and erthe, and so forthe: but we muste also with this beleue goo into god by loue, and adhere onely vnto hym, and that with all our harte

and

and power, and so continue and dwell stylle in hym by loue. It sygnyfyeth also that we muste obeye vnto his wylle, and expresse the same our obedience, as well in all our inwarde thoughtes, and affectyons, as also in all our outwarde actes and dedes, and that we muste abhorre all tyranny, and vyce, and wysshe or desyre of god nod vayne, or vngodlye thyng. It sygnyfieth also, that we must constantly and boldly betake and committe our selfes, and all ours holly vnto god, and fyxe all our hole hope, trust, and confidence in hym, and quyet our selfes in hym, beleuynge perfytely, and assuredly, that he wolle in dede, shewe no lesse goodnesse, loue, mercy, and fauour vnto vs, than he promyseth by his worde to do. and knowynge also for certayne that we, and all the creatures in the worlde, be conserued by his onely goodnes, and hyghe prouydence, and that without his specyall grace, we shulde not be able to contynue on lyue the space of one mynute of an howre.

This maner of belefe we oughte to haue in no creature of god be it neuer so excellent, but in god onely. and therfore in this crede, the sayde maner of speakynge is vsed onely in the thre Artycles, whiche concerne the thre persons in Trinitie, that is to say, the father, the sonne, and the holy goost.

The notes of the thyrde Article.

In the thyrde Article it is to be noted, that the cause, why it was ordeyned by god, that our sauiour Jesu Christ shulde be borne of a virgine, and conceyued by thonly operation of the holy goost (whose worke is euer without all maner of synne) was, for that he was ordeyned and appoynted by god to come and delyuer mankynde from the captyuitie of the dyuell, and the malediction, whiche man was in, and to redeme hym cleare from all synne, deathe, and damnation, and to restore hym ageyne to the veray blessynge of god, that is to say, to Justyce, rygh̄tuousnes, helth, lyfe euerlastynge, and all other the gyftes and graces of the holy goost. And for as moche as it was necessarye that he, whiche shoulde worke this effecte, shuld be hym selfe al blyssed, al innocent,

all

all rygh̄tnouſe, all woyde and pure from ſynne, and vtterly free and clere from the yocke and power of the dyuell: therfore was it ordeyned by god, that this chylde Jeſu Chriſte, ſhulde be ſo conceyued and borne, as was ſayde before. For ſurely yf Chriſte ſhulde haue bene otherwyſe borne, or conceyued, that is to ſaye, of the ſeede of man and woman, and by thacte of generation, whiche is done betwene them, he ſhulde haue ben borne in lyke ſynne, in lyke fylthynes, and iniquitie, as all other the chyldren of men, that euer was ſith Adam, or euer ſhalbe be borne and conceyued. But ſurely neyther was it conuenient, neither the wyll of god, that Chriſt ſhulde by ſuche generation, contracte any ſpotte of ſynne, or ſhulde be ſubiecte to any parte of that malediction, whiche was inflycted vnto Adam.

The notes of the. iiii. Article.

In the fourthe Article it is to be noted, that the ſame dothe folowe vpon the ſeconde and the thyrde Articles. For ſurely the cauſe why Chriſt was thus made man, and borne of his mother, was for that he ſhulde in the ſame nature of man, not onely be conuerſaunt in the worlde with other people, and ſo partly by the example of his moſte godlie, and moſte innocent, and perfyte lyfe, and partely by his meruaylous workes and miracles, and partly by the heuenly doctrine of his goſpell, ſhulde induce the worlde vnto the ryghe knowlege of the wyll of god his father, and ſhulde declare vnto them his infinite mercy, and goodnes, towardes mankinde: but alſo that he myght in the ſame nature, whiche was mortall, ſuffre deathe, and ſo offre vppe the ſame his corporall deathe and his blounde in ſacrifice vnto god his father, as the ſufficient hoſte, oblation, or expiation, and as the verye iuſte price and valoure, for the whiche god the father ſhulde holde hym ſelfe ſatiſfied, for all our ſynnes, and offences, and ſhulde remytte and forgeue vs the ſame, and receyue vs agayne into his grace and fauour. Whiche ſacrifice and oblation, Chriſte coulde not haue made by his deathe and by his blounde: yf he ſhulde haue continued ſtyll onely god, and

ſhulde

ſhuld not haue taken alſo this our nature of man vpon hym.

In the fourthe Article it is alſo to be noted, that it is the the wyll of god our father, that we his ſonnes, and his chil-dren ſhulde in this worlde folowe our heed Chriſte in pacy-ence, and humilite, and that we ſhulde beare our own croſſe, as Chriſte dyd his. And that we ſhulde alſo hate and abhorre all ſynne, knowynge for ſuretie, that who ſo euer dothe not in his herte hate, and abhorre ſynne, but rather accompteth the breache and violation of goddis commaundement, but as a lyght matter, and of ſmall weight and importaunce: he eſtemeth not the price and valour of this paſſyon of Chriſte, accordynge to the dignitie and worthynes therof, but rather ſemeth to conſent, and as moche as in hym is, to go aboute to cauſe Chriſte to be crucified ageyne.

In the .v. article it is to be noted, that therin is included and conteyned the groundes and foundations of the great-eſt parte of all the miſteries of our catholyque faythe. In ſo moche that ſaynt Paule ſayth, that whoſoeuer beleueth in his harte, that god the father dyd reſuſcitate, and raiſe vppe his ſonne Chriſte from deathe to lyfe, he ſhall be ſaued. And in any other place he ſayth, that who ſoeuer beleueth not, that Chriſte is ryſen from deathe to lyfe, it is not poſſible his ſyn-nes ſhulde be rempted. The notes of the fyfth Arti-cle. Ro. x. 1. Cor. xv.

It is alſo to be noted in this Article, that the victory and conqueſte, whiche Chriſte hadde ouer deathe, hell, and the dy-uell hym ſelfe, with all their power and tyranny, beſyde that it proceded of the infinite mercy and goodnes of god towardes vs, it was alſo founded vpon veray Juſtyce. For ſurely like as the ſinne of man, & his diſobedience, was the only meane and cauſe, wherfore god ordeyned and ſuffred, that deth, and the dyuell, ſhuld haue and occupy ſuche dominion & tyranny ouer all mankynde, as they had: Euen ſo was it contrary to the wyll and ordynaunce of god, that dethe, hell, or the dyuell ſhulde haue or exercyſe any power or auctoritie, where as no ſynne reygned. In ſo moche that yf man had neuer ſynned, he

ſhulde neuer haue dyed, but ſhulde haue ben immortall, nor neuer ſhulde haue deſcended into helle, but ſhulde euer haue had the ſuperyoritie ouer the dyuell, deathe, and helle, and ſhulde haue had theym alwayes ſubdewed vnto hym. And therfore ſythe the dyuell hym ſelfe dyd perfytely knowe, that our ſauyour Jeſu Chriſte, expreſſed in all his lyfe mooſte exacte, and mooſte perfyte obedyence vnto the lawes, and wyll of god, and ſoo fulfylled and ſatyſfyed the ſame in euerye poynte, to the vttermoſt, that there coulde neuer be founde vntrewthe, or decepte in his mouthe, nor any ſpotte or blotte of fylthyneſſe or impuritie, in any parte of all his lyuynge, and yet that not withſtandynge (knowynge hym to be a verray naturalle manne) laboured, procured, and cauſed the Jewes to kylle this innocente Chriſte, and to put hym vnto mooſte ſharpe and bytter deathe, contrarye to all equitie and Juſtyce, and all to the intente that he myghte after his ſayde deathe, haue Chriſte with hym downe into helle, as one of his captyues, and ſo there to exercyſe his tyranny vppon hym, lyke as he hadde doone ouer all other men, from the begynnynge of the worlde, vntyll that tyme: No doubte, but the dyuelle in this doynge, dydde extreme and manyfeſte wronge, and vtterly exceded the lymyttes of the power gyuen vnto hym. And therfore god conſyderynge this hyghe preſumption and malyce of the dyuelle, and this intollerable abuſe of his ſayde power, dydde ſende his onely begotten ſonne downe into helle, there to condempne the dyuell of this extreme iniquytie, and to conquere, to
Ro. viii. ſpoyle, and depryue hym, not onely of the poſſeſſyon of all the ſowles of the ryghtuouſe menne, whyche by his crafte and ſubtylytie, he had before reduced and brought vnder his domynyon: but alſo reſtrayned hym of the power, and auctorytie, whiche he by deathe and helle, hadde ouer mankynde. All whiche thynges Chryſte dydde not by the myght of his godlye power onely: but for and vppon this iuſte and reaſonable cauſe, gyuen vnto hym on the behalfe of the dyuell,

whiche

whiche for the cauſes aforeſayde, moſte worthyly deſerued to be ſerued ſo.

The notes of the fyrſte Article.

¶ In the.vi. Article thre thynges be ſpecially to be noted, and remembred. Fyrſte, that in the perſon of Jeſu Chriſte, there was and is conioyned, and vnited togyther inſeparably bothe the nature of god, and the nature of manne.

And that by reaſon of this indiſſoluble vnitie of theſe two natures, holye ſcrypture vſeth ſometymes to attrybute and gyue vnto the ſame perſonne of Chriſte thoſe thynges, whiche doo apperteygne vnto his humanytie, although the ſame canne not be verifyed in hym, as towchynge his godheed. And therfore although Chriſte, as towchynge his godheed, was euer preſente in heuen, and was euer equall in glorye with his father: Yet foraſmoche as concernynge his manhode he was neuer in heuen, nor dydde neuer ſytte there endewed with ſuche power and glorye before this his aſcenſcyon: therfore it is ſayde trewely in this Crede, that Chriſte aſcended into heuen, and that almyghtye god the father dydde, at his ſaydе commynge thyther, ſette hym there vppon his ryght hande. ¶ Secondely, it is to be noted, that this aſcenſion of Chriſte into heuen was not onely verray neceſſarye: but alſo moche profytable for all trewe chriſtien men, and that for many cauſes: One is, for that Chriſte declared therby verray manyfeſtely, that he was nat onely manne, but that he was alſo verray god. And therfore hit folowеth in this Artycle, He ſytteth on the ryght hande of his father, not as inferiour in godheed, but as equall vnto hym. Any other is, for that he hath ben euer ſyth that tyme our contynuall aduocate & ſolicitour vnto god his father, accordynge to the ſayinge of ſaynt Paule, wrytynge vnto the Hebrues, where he ſayth in this maner, Chriſte aſcended into heuen, to thintent he ſhuld euer appere, & euer be preſent in the ſyght of god, as a mediator, and interceſſor for vs. And in an other place alſo he ſaythe, Jeſus the ſonne of god dyd penetrate & aſcende aboue all the heuens to be our great byſhop.

Hebr. viii.

wherfore let vs fermely and stedfastely beleue, that we haue a great bysshoppe in heuen, that is to saye, a greate, and a perpetuall medyatour and intercessour for vs. And that the same our bysshoppe is not onely of suche infynyte myght and power, that he is fully hable to saue all them that woll innocate and byleue in god the father by hym: but also that he hauyng perfyte knowlege of all the infyrmities of our flesshe and mortalitie, and hauyng tasted by experience in his owne body all the tentacions of the same (synne onely excepted) he woll also gladly and wyllyngely haue pitie and compassion of vs, and woll be alwayes redy to saue vs. Wherfore lette vs put our hole truste and confydence in hym. And so let vs boldely goo by prayer, and inuocation vnto the throne of grace, that we maye obteyne mercy, and fynde grace and fauour, helpe, succour, and comfort in tyme of our nede, and necessitie. And Sayncte Johñ the Apostle also wryteth comformely here vnto in his fyrste Epystle, where he sayth, I exhorte and praye you good christen people, flee from synne, and synne no more. Not withstandynge yf any of you shall fortune to commytte any deadely synne, yet let hym consider and remembre, that Jesu Christe, whiche fulfylled al Justice for vs, and by the sacrifienge, and offerynge vp of his precious blonde, made due satisfaction, and propiciation vnto god his father, not onely for all our synnes, but also for the synnes of all the worlde: is nowe our continuall and perpetuall aduocate, our patrone and defendour before the throne of his father, and maketh contynuall intercession and prayer for the remyssyon of all our synnes.

1. Joan. ii

An other cause is for that yf Christe had not ascended, we shuld haue lacked all the graces and gyftes of the holy goost, whiche be necessary for the passynge of this transytorie lyfe, to the pleasure of god, and to thatteynynge of euerlastynge lyfe in an other worlde, accordynge to the sayinge of Christe, spekyng vnto his Apostles, in this maner, I tel you trouth, it is expediente, and necessarie for you, that I shall ascende

Joan. vi.

vp in

vp into heuen. For ſurely yf I ſhalde not aſcende, the holy gooſt ſhall neuer come vnto you: and contrary yf I do aſcende into heuen, than wolle I ſende hym immedyately vnto you. And whan the ſayde holy gooſte ſhall come, than ſhall he reproue, and condempne the worlde, and the dyuel for their ſynne and iniquitie, and he ſhall fully inſtructe and teache you all trouthe. &c.

Thyrdely it is to be noted, that all thoughe it be ſayde in this Artycle, that Chriſte is our onely mediatour and interceſſour, yet therby is not excluded the interceſſion of the holy ſayntes, whiche be nowe in heuen, or hereafter ſhall be: neyther yet the interceſſion of the mynyſters of Chriſtis churche, or of any the holy membres of the ſame, whiche be liuing here in this worlde. But we muſte knowe for certayne, that all the membres of Chriſtis churche, whether they be departed this lyfe, or yet kyuynge here in the worlde, be all knytte and vnyted togyther in perfytte charitie, and eche dothe care and pray for other contynually vnto almyghty god, and that Chriſte beynge heed of the ſame body, is aduocate and interceſſour for theym all, lyke as it is more at large declared in the tenthe Artycle of this Crede.

¶ In the.vii. artycle it is to be noted, that lyke as the worlde had ones a begynnyng, ſo ſhall it ones alſo haue an endyng. And that vpon the ſame extreme or laſte daye of the worlde, Chriſte ſhall come with glorie, as the ſupreme & higheſt iuge, and ſhall holde an vnyuerſall or generall iugement, in the whiche all the people of the worlde, that euer was, or euer ſhall be, ſhall appere before hym, there to receyue theyr fynall ſentence and iugement, ſome of euerlaſtynge ſaluation, and ſome of perpetuall dampnation. The notes of the vii. Article.

It is alſo to be noted, that this artycle was for great conſyderations added immedyately, and conioyned vnto the former Artycles, ſpecyally to thintent that no man ſhulde in his lyfe tyme preſume vpon the ſayde benefytes of Chriſte, or take occaſyon of carnalle lybertie or ſecuritie, and ſoo lyue

wythoute hauynge any feare to transgresse, or regarde to obserue the commaundementes of god: but rather that euery good christen man shulde in euery parte of his lyfe haue a contynuall remembraunce, and respecte vnto that laste daye of iudgement, and so be in contynuall feare, to commyt any thynge contrarye to the wyll of god, for the whiche he myghte deserue to haue the sentence of euerlastynge dampnation pronounced vpon hym. For this is certaynely true, that at that day euery man shalbe called to make a strayt accompt of his lyfe, and shall be than fynally iudged euen accordynge to his owne propre workes, good or badde, done in his lyfe tyme. That is to saye, yf in his lyfe tyme he dyd beleue in his harte, and professe with his mouthe, the ryghte belefe and faythe of Christe, and accordynge vnto the same fayth dyd expresse in his outwarde workes suche obedience vnto the lawes of god, as he requireth: he shall be iudged to haue euerlastynge lyfe for his rewarde. And contrary, yf in his lyfe tyme he hadde not this ryghte faythe, and belefe in Christe, or hauynge opportunitie, dyd not expresse this obedience, but transgressed the lawes of god, and so dyed without repentaunce, althoughe he pretended and sayde, that he beleued neuer so moche, and trusted in Christis benefyttes neuer so moche, yet shall he be iudged and condempned to the euerlastynge peynes of helle.

In this Article it is further to be noted, that lyke as there is nothynge more certayne vnto vs, than that we be all mortall, and shall ones dye, & yet no man knoweth the tyme, whan he shall dye: Euen so there is nothynge more certayne, thanne that this daye of iudgemente shall ones come, and yet the howre and the tyme whan it shall be, is hydden and kepte secrete from the knowlege of all men and Angelles, and is reserued to the onely knowlege of god. Whiche thynge procedeth of his onely goodnesse towardes vs, and is done to thyntente we shulde alwayes here in our lyfe tyme, fle from synne, and employe al our hole study, and endeuour,

endeuoure to walke in the wayes of god, that is to ſaye, in ſuche faythe, hope, and charytie, as god requyreth of vs, and ſo prepare our ſelfe, and ordre our lyuynge towardes god, that we maye be in a redyneſſe at all tymes, whan ſo euer it ſhall pleaſe god to call and ſommone vs to appere before hym in the ſayde generall iudgemente, there by his mercye and goodneſſe to receyue the crowne and rewarde, whiche he promyſed vnto all them that do feare hym, and loue hym, and walke in his wayes.

It is alſo to be noted in this Artycle, that lyke as the lyghtenynge commeth from heuen ſodeynely vnloked fore, and in one inſtaunte, or momente caſteth lyght ouer all: euen ſo this ſeconde aduente or commynge of Chryſte, and his generall iudgement ſhall come ſodeynly, and at ſuche tyme as the greatteſt parte of the people of the worlde ſhall feare or loke for nothynge leſſe than for that daye. Trouthe it is, that god ſhall ſende many great and euydente ſygnes and tokens before the ſayde commynge of Chriſte, to admonyſhe and warne therby his electe people of his ſayde aduente or commynge: not withſtandynge the ſame ſygnes ſhall not be ſo euydent, but that the greatteſt parte of the people of the worlde, ſhall take and repute them for no ſuche ſygnes. But lyke as in the tyme of Noe, that holy Patriarke, the people of the worlde, whiche they were, wolde not be induced to beleue or thynke, that god wolde euer ſende any ſuche generalle flodde, to drowne vppe all the worlde, as the ſayde Patriarke ſhewed them of byfore, and ſo vppon truſte thereof contynued forthe ſtyll after theyr olde accuſtomed maner and facyon, lyuynge in all fylthyneſſe and abhomination, vntyll the ſayde floode came in dede, and ſo oppreſſed them ſodeynely, whan they were in the myddes of all theyr bely ioye, and drowned them all that euer was, excepte onely the ſayde Patriarke, and ſeuen others, whiche ſomewhat before the commynge of the ſayde flonde, entered into the ſhyp, made for that purpoſe, and ſo ſaued theyr lyues:

Wa xpiii
Mar. xiii
Luc. xvii.

Genes. vii

Euen

Euen so at Domesdaye, and longe before, the greattest parte of the people of the worlde shall lyttell or nothynge regarde the sayde sygnes, whiche god shall sende as tokens before domysdaye, but shall rather mocke them, and attribute them vnto other causes, and so buyldynge theyr faythe and truste therypon, shall gyue them selfe holly vnto carnall and bodely lustes, to couetousnes and fraude, to vaynglory and ambicion, and to all other the workes of the flesshe, and so shall contynue therin without repentaunce, or thynkynge of the sayd last day, vntyl the selfe same houre that Christ shall come hym selfe in person, and call them sodeinly, to come and appere before his presence, to receyue theyr iudgement.

The notes of the viii. Artycle.

In the. viii. Artycle it is specyally to be noted, that not withstandynge any thynge conteyned or mencyoned therin, yet we muste constantely beleue in the seconde persone in Trinitie, accordynge as it is declared in the former Artycles in all poyntes, that is to say, that our sauiour Jesu Christe hath merited habundantly, and at the full, not onely cleane remyssyon of all our synnes, but also our parfytte redemption and delyueraunce from all the captiuytie, and thraldome of our spirituall ennemyes, and also our perfyte reconciliation vnto the fauoure of god, and our perfytte iustification and saluation, and that his deathe and his blonde is thonely and suffycient price, and valour, and the iuste satisfaction for all the synnes of the worlde. And that he is the onely meane and hyghe waye, wherby Christen men do and muste come vnto the father, and that he is our onely Aduocate and patrone in heuen, by whom all the heuenly gyftes of the holy goost, and what so euer els is, or can be necessary, or requisite to thatteynynge of euerlastynge lyfe, is conferred, and gyuen vnto vs. And therfore where as in this. viii. Artycle our sanctification, our iustification, our incorporation in to the body of Christe, our gouernaunce, and all the other gyftes and graces, wherwith christen men be endued, be attributed vnto the worke of this holy spirite, it is to be vnderstanded,

ſtanded. Fyrſt, that lyke as Chriſt is the autour, the meane, & the veray hygh way to come vnto god the father: ſo is this holy ſpirite the veray conductour, the guyde, the dyrectoure, and the gouernour to bringe vs into the ſame hyghe waye, and to mynyſter vnto vs, not onely alacritie and ſtrength to walke and runne therin, but alſo perſeuerance to contynue in the ſame, vntyll we ſhall come vnto our iourneys ende.

¶ Seconde, that the peculiar offyce & operation of this holy ſpirite is to reuele, and teache vs the myſteryes of Chriſtis bloude and his paſſion, and howe he is our onely lorde, our ſauiour, and redemer: and ſo to bring vs into the right knowledge of all theſe benefites, that Chriſte hath done for vs. For ſurely, yf this holy ſpirite ſhulde not by his worke illumyne & lyght our hartes, with the knowlege of this trouth, all the merites and benefites of Chriſte, ſhulde be perpetually hydden from our knowledge, and we ſhulde neuer beleue in Chriſte, but ſhulde be lyke Jewes and Turkes, whiche knowe not Chriſte, and ſo we ſhulde neuer be made participant of Chriſtis merites, nor they ſhulde neuer be applied vnto vs.

Thyrdely, that it is alſo the peculiar function or offyce of this holy ſpirite (after we be inſpired, and perfytely inſtructed in the ſayde knowledge) fyrſte to purge and purifie our hartes by this faythe and knowledge, from the malyce and fylthynes of ſynne, and afterwarde to ſtirre, inflame, and rauyſſhe our hartes, and to make vs able, gladly and thankfully to embrace and receyue the ſayde benefytes, and ſo to kepe them, to vſe them, and to dyſpoſe theym to our owne welthe, and to the edifienge and profite of our neyghbours. And fynally, to comforte vs, and to be vnto vs in maner as a certayne pledge, or an erneſt peny, to aſſure and warraunt vs, by true and infallible tokens, that we be in the fauour of god, and his owne chyldren by grace and adoption, and the ryght enheritours of heuen. And for aſmoche as this holy ſpirite, beynge ſent and procedynge from the father and the

ſonne, to dwell and inhabyte in our hartes, worketh in vs all theſe effectes holy ſcrypture: doth worthyly attrybute vnto hym our ſanctification, our iuſtyfycation, and all the other benefytes, whiche Chriſte by his paſſyon hath merited and deſerued for vs. whiche neuertheleſſe be alſo the workes of the hole Trynytie, and be not to be ſeparated in any wyſe, although ſcrypture commonly dothe attrybute them vnto the holy gooſte, as it doth attrybute power vnto the father, and wyſdome vnto the ſonne, whiche neuer the leſſe be commune vnto all thre.

The notes of the .ix. Article

In the nynthe. Artycle many thinges be to be noted. Firſt that this worde Church, in ſcripture is taken ſometyme generally for the hole congregation of them that be chriſtened, and profeſſe Chriſtis goſpell: And ſomtyme it is taken for the catholyque congregation, or noumbre of theym onely, whiche be choſen, called, and ordeyned to reygne with Chriſte in euerlaſtynge lyfe.

Mat. xiii. Act. xx. Mat. xxv Math. iii Luke. iii.

Seconde it is to be noted, that the churche in the fyrſte ſygnyfycation is in ſcrypture compared ſometyme vnto a felde full of good corne and noughty weedes myngled togyther, and ſomtymes vnto a nette full of good fyſhe and badde, and ſomtymes vnto a flocke of ſhepe and gootes gathered togyther in one fold, and ſomtymes vnto the threſhyng flower

ii. Tim. ii

of almyghty god, wherin is conteyned corne and chaffe both togyther, and ſometymes vnto a great mannes houſe, in the whiche be ſome veſſels or inſtrumentes of golde, ſome of ſylluer, ſome of tree, ſome of erth, ſome to be had in honour and pryce, and ſuche as wolk neuer be corrupted and putrifyed, and ſome to be had in contempt, & to ſerue only for vile vſes.

Thyrdly it is to be noted, that by theſe parables & certayn ſuche other reherſed in ſcrypture, is ſygnyfied that amonge them, which be chriſtened, & do profeſſe Chriſtis goſpell, and lyue in the cõmune ſocietie & cõmunion of the ſacramẽtes of the church: dyuers be in dede the very quycke & lyuynge membres of Chriſtis myſticall body, and ſhal reygne euerlaſtingly

with

with hym in honour. And that the congregation or ſocietie of them is the very felde, and they be the very good corne or ſeede, whiche Chriſte hym ſelfe dyd ſowe. And dyuers be in dede chaffe, or ſtynkynge and naughty weedes, ſowen by the dyuell. noughty ſyſhes, ſtynkyng and bareyn gootes, veſſels dyſpyſed, or inſtrumentes prepared to euerlaſting fyre, that is to ſaye, they be the veray membres of the ſynagoge of the dyuell, & not the kynyng membres of Chriſtis myſtycall body.

By theſe parables alſo it is ſignyfied, that in this preſent lyfe, theſe two ſortes of people, good and badde, be contynually mynted and myngled togyther in the churche, as it is taken in the fyrſt ſygnyfication. And that the ſayd membres of the ſynagoge of the dyuell, ſo longe as they growe in the ſame felde, wherin the good corne groweth, that is to ſaye, ſo longe as they do in outwarde apparaunce profeſſe the ſame fayth of Chriſt, whiche the very membres of Chriſtis churche do profeſſe, and do conſent & agree with them outwardly in the doctryne of the goſpell, and in all other thynges appertayning vnto Chriſtis relygion: they muſt be accepted and reputed here in the worlde, for the verye membres of Chriſtes miſticall body, and that they ought not ne can be deſſeuered from them, vntyll the day of iudgement. At whiche tyme the ſhepearde ſhall deuyde the ſhepe from the gootes, and the mowers ſhall trye and clenſe the corne frome the weedes and chaffe, & ſo ſhall bringe the corne into the barne, and caſt the chaffe & the weedes into the fyre, there to burne perpetually.

Of the churche alſo in this fyrſte maner of ſygnyfycation ſcrypture meaneth, where it ſayth, that abhompnatyon ſhall ſytte in the holy place, and that there ſhall aryſe in the churche horyble errours, and falſe prophetes, whiche ſhall worke ſuche wonders, that the electe people of God, ſhall be almooſte ſeduced with theym. For ſurely not onely the wycked people, whiche be mingled with the good in the churche, as it is taken in this fyrſte maner of ſygnyfycacyon, doo and ſhall commytte infynite errours and impieties, Dani. ix. Matth. xxiiii.

but also the good people, and suche as be the very mem-
bres of Christe, do and shall erre oftymes as men, and ofte-
tymes do and shall decline, for a seasō, from the tyght way.

Fourthely it is to be noted, that of the churche, as it is ta-
ken in the seconde maner of sygnyfycation, It is sayde in
Hebr. xii. Apo. xii. ii. Cor vi. i. Tim iii. Math. v. i. Petr. ii. Ephe. ii. Cant. vi. Cant. iiii. Gala. iiii. Ephe. v. i. Tim iii. ii. Tim. ii
scripture, that she is the heuenly Hierusalem, the Cytie of
god, the temple or habitacle of god, the house of god, buyl-
ded vpon a stone, the onely doue, the onely beloued of god,
the gardeyn mured rounde about, the fountayne enclosed, the
well of lyuely water, the paradyse full of fruite, our holy mo-
ther, the glorypouse espouse of Christe full of all beautie, with
out spotte or wrynckle, the misticall body of Christe, the seate
or pyller of trouthe, the golden vessell in the noble mannes
house, whiche shall neuer corrupte or putrifie. All whiche
sentences, and dyuers suche other, spoken in scripture of the
churche, be to be referred, and veryfyed of the churche in the
seconde sygnyfication. And fynally in this sygnyfication al-
so the .ix. Artycle of our Crede, is to be vnderstanded, For
surely it is necessary for our saluation, to beleue that that
churche, or congregation, whiche conteyneth the very quycke
and lyuynge membres of Christis mysticalle bodye, and
whiche shall reygne euerlastyngly with hym in heuen, is all
holy, and catholyque: and that lyke as it hath ben euer in
the worlde, and yet is, so it shall contynue for euer, and for
euer is, & shall be vnto the worldes ende spyritually and in-
wardely renewed, quyckened, gouerned, iustified, and san-
ctified with the presence, and spyrytuall assistence, and gra-
cis of the holy goost, and inwardely shall be connected and
vnyted to gether in one godly consent in charitie, and in the
true doctryne of Christe.

And for confyrmation hereof, it is also further to be noted
and consydered, that it is not onely veray necessarye for all
trewe christen men, to lerne and knowe the certayne notes
and markes, wherby the veray true churche of Christe is dy-
scerned frome the churche, or congregation of the wycked,
whiche

whiche god hateth, and alſo what is the pryncypall cauſe, wherby they be made to be the very quycke membres of the churche of Chriſte: but it is alſo one of the greatteſt comfortes, that any chriſten man can haue, to beleue and truſte for certayne, that there is ſuche a congregation, whiche conteyneth the veray lyuely membres of Chriſtis myſtycall body, and that he is a membre of the ſame congregation. Specyally conſyderynge the great and excellent promyſes, whiche Chriſte hym ſelfe hathe made vnto the ſayde congregation, beinge his owne myſtycall body, and his owne mooſte dere and tenderly beloued eſpouſe.

And for theſe cauſes and conſyderations, and ſuche other, it is (no doubte) to be thought, that this .ix. artycle was added and put into this crede, ſpecyally and pryncypally to deſcriue and declare the churche, as it is taken in the ſayde ſeconde maner of ſygnyfycation.

Fyftely it is to be noted, that after the mynde of certayne interpretours of ſcrypture, the quycke and lyuynge membres of the holy and catholyque churche, or congregatyon, be of two ſortes, wherof the one parte is alredy departed this lyfe in the ſtate of grace, and is called the churche tryumphant, foraſmoche as after theyr victorie, they doo or ſhall tryumphe in ioy and felicitie in heuen. The other is all thoſe true chriſten people, whiche doo and ſhall lyue here in this worlde, dayly and contynually fyghtynge in Chriſtis battayle, and for Chriſtis ſake, agaynſt theyr ſpirituall enmyes, the worlde, the dyuell, and the fleſhe: and for that cauſe, is called the myltant or fyghtynge churche.

Syxtely it is to be noted, that althouge the lyuely membres of this militaunt churche, be ſubiecte to the infirmities of theyr fleſhe, and fall ofttymes in to errour and ſynne, as was ſayde before, yet they alweyes in ſcripture be called holy, as well bycauſe they be ſanctified in the bloud of Chriſte, and profeſſynge in theyr baptyſme to beleue in god, and to forſake the dyuel and all his workes. they be conſecrated and

dedycated vnto Chryste: as also for that they be from tyme to tyme purged by the word of god, & by faith, hope, and charitie. & by the exercyse of other vertues, and fynally shalbe endewed with suche grace of the holy goost, that they shall be clerely sanctified, and puryfied from all fylthynes, and shall be made the gloryouse Espouse of Christe, shynynge in all cleannes, without haunge any spotte, or wrynckle, or any other thynge worthy to be reprehended.

The notes of the. x. Article.

In the tenthe Artycle it is to be noted that dyuers interpretours of holy scrypture do dyuersely interpretate the fyrste parte therof, that is to saye, communyon of Saynctes. For some of them, do referre it vnto the. ix. Artycle, and do take it as a clause added to declare and explane what is sygnified by these wordes. the Catholyke Churche, and so they do conioyne this clause with that that wente before in this sense, I beleue that this catholyque Churche is the communyon, that is to saye, the multytude or the commynaltie, or the commune welthe of Saynctes onely. that is to saye, of those whiche be vnder the kyngdome of Christe. and be gouerned and sanctified with his holy spyryte, and be prepared to come to euerlastynge lyfe. And some interpretours do deuyde the sayde clause from the. ix. Artycle, and do conioyne it with the Artycle that foloweth, that is to say. Remyssyon of synnes. Nowe these doctours, whiche be of this opinion, do also dyuersely expounde the sayde clause of communyon of Saynctes. For some of them do take it to sygnyfye the commune vtylytie and profytte, whiche all the membres of Christis body do receyue by the commune merytes. suffrages, and prayers of the hole Churche. And some do expounde and take it for the communyon of the sacramentes of the churche, whiche be commune vnto all menne, be they ryche or pore. free or bonde, yonge or olde, yf they be conteyned with in the vnytie of this churche. And some do take and expounde it to sygnyfye that vnitie, whiche is betwene Chryste and all true chrysten men, that is to saye, betwene the heed and his mysticall

ſpyrytuall body. And for as moche as by the cõmunion and par-
ticipation of the ſacrament of the Altare, we be inſerted in to
the body of Chriſte, and ſo we be incorporated in Chryſte,
and Chriſte in vs: therfore ſome interpretours doo take,
that by this clauſe is ſygnifyed, the Sacramente of the Al-
tare. And ſome doctours do expounde it to ſygnifye that
treaſour of the churche, whiche is commune equally vnto
all the membres of the ſame. And thoſe doctours, whiche
be of this oppynion, do interpretate that treaſoure to be no-
thynge elſe, but the grace, that is to ſaye, the mercye, the
goodneſſe, and the fauour of god in this worlde, and glo-
rye in the worlde to come. They ſaye alſo that this grace
of god, is the commune treaſour of all the electe people of
god, and that our pouertie is ſo extreme, that of our ſelfes,
without this grace, we ſhulde be vtterly nothynge. They
ſaye further, that the effecte and vertue of this grace is, to
make vs hable to ryſe from ſynne, and flee from ſynne, to
worke good workes, to receyue the rewarde of euerlaſtynge
glorye, to haue and reteyne the trewe ſenſe and vnderſtan-
dynge of holy ſcrypture, and to endewe vs with chriſten
fayth, hope, and charitie. Fynally they ſay, that this grace
worketh all thoſe effectes in the electe people of god, by
two ſpecyall Inſtrumentes, whiche be, the worde of God
and his ſacramentes. And for as moche as bothe the worde
and the Sacramentes haue all theyr efficacye by, and
thorougthe the myghte and operation of the holy gooſte,
and for as moche alſo as this holy gooſte, dwelleth and a-
bydeth onely in the Catholyque churche, and in the mem-
bres of the ſame, and worketh none of theſe effectes oute
of the churche, they thynke that by this clauſe, Communion
of Saynctes, is mente here the treaſoure of the Churche:
And that this treaſoure is nothynge elles, but the holy gooſte
hym ſelfe, and his graces, wherby and by the worde of god
and his Sacramentes we atteygne remyſſyon of ſynnes,

lyfe,

lyfe, lyghte, trouthe, iuſtice, eternall peace, reſte, tranquillitie, and helthe, ſo longe as we be not dyſſeuered from the vnitie of this catholyke churche, but do remayne therein as lyuely membres of the ſame.

In this Artycle, it is alſo to be noted, that remyſſyon of ſynnes is the ſynall cauſe of all the hole hyſtorie of Chriſte, and of all the workes that euer he dydde, or ſuffered for our ſakes, and our redemption, and alſo the ſpecyalle fruyte and profyte, whiche trewe chryſten men doo receyue therby. For ſurelye Chriſte became man, and was borne, crucyfyed, deade, and roſe agayne to lyfe, and aſcended to heuen, to the ende and entente to meryte and deſerue for vs remyſſyon of all our ſynnes, for aſmoche as hit was impoſſyble for vs to haue obteyned the ſame, by any other meanes. And the trouthe is, that we cannе by noo meanes be made partetakers of this meryte of Chriſte, oneleſſe we ſhall fyrſte fermely and ſtedfaſtely beleue in Chriſte, and that he is the onely ſuffycyent auctoure, cauſer, and worker of remyſſyon of al our ſynnes. To the atteynynge of whiche faythe, it is alſo to be noted, that Chryſte hath inſtytuted, and ordeyned in the worlde, but onely two meanes and inſtrumentes, wherof the one is the mynyſtration of his worde, and the other is the adminiſtration of his ſacramentes inſtituted by hym, ſo that it is not poſſyble to attayne this fayth, but by one or bothe of theſe two meanes, as ſhall be here after declared.*.

Here folowth the seconde parte of this treatyse, contaynynge the declaration of the seuen sacramentes, and fyrste of

## The sacrament of Matrimonye.

AS touchynge the sacrament of Matrimonie, we thynke it conuenient that al bysshops and preachers shall instructe, and teache the people, commytted vnto theyr spyrytuall charge, fyrste howe that almyghty god, at the first creation of man in paradyse, consyderyng of his infinite wysedome and goodnes, howe necessary it was to couple & conioyne man & woman togyther in matiage, as well for theyr mutual ayde and comforte, & for the preseruation and continuaunce of mankynde in lawfull succession, as also that the same generation myght after the fashe of man be exercysed perpetually vnto the worldes ende without synne or offence towardes god: dyd not onely than and there conioyne Adam and Eue togyther in marryage, and instytuted the sayde sacrament of Matrimonie, and consecrated and blessed it by his holy worde: but also descryued the vertue and effycacie of the sayde sacramente by the mouthe of Adam. who beinge inspyred with the holy goost, whan he was by god conioyned in mariage with Eue, spake these wordes folowynge: Lo nowe these bones and flesshe of Eue my wyfe be formed & made of my bones and flesshe. Genes. ii. And therfore euery maryed man here after shall for his wyfes sake vtterly leue and forsake his father and mother, and shall adhere and cleue vnto his wyfe only, and the husband and the wyfe shall be.ii in one flesshe, and in one body.

By whiche wordes it is ment, that by the vertue and efficacie of Matrimonie, ryghtfully, and by the auctorytie of god contracted, the man and woman, whiche were before two bodyes, be nowe vnyted and made to be one body durynge their lyues, so that the husbande hath no power of his owne body

to vse the same as hym luste, and with whome hym lyketh: but it is his wyfes, and with her onely he maye vse the acte of matrimonie. Nor the wyfe hathe any power of her owne body, to vse it at her luste, or with whom her lyketh: but her body is her husbandes body, and with hym onely maye she vse thacte of matrimony. And therfore the sayde two persones, so conioyned, maye not be afterwarde diuided for any affection to father or mother, or for any erthly thynge in the worlde: but eche must adhere and cleue to other, for as moche as they be nowe two persons in one fleshe, and in one body.

Seconde, howe that almyghty god repeted and renewed agayne his sayde institucion of matrimonye, and sanctified and blessed it with his holy worde immediately after Noes fludde. At whiche tyme, beinge all the people of the worlde peryshed and dystroyed with the generalle deluge, (excepte the sayde holy Patriarke Noe, his chyldren, and theyr wyues, whiche were than onely by goddis high prouidence and goodnes towardes mankynde preserued and lefte on lyue) God callynge them out of the arke, sayde vnto theym these wordes: Growe you forthe nowe and increase by contynual generation, and be you multiplyed in contynual succession, and fulfyll you the erthe ageyne with your sede lauffully procreated in matrimonye, accordynge as I haue instituted the same. This lawe and commaundement of matrimony, thus repeted and gyuen agayn by god vnto Noe and his children, althoughe it was sufficient commaundemēt and instruction vnto them and all theyr posteritie howe to vse the same in all puretie, and cleannesse to goddis pleasure, and his good contentation: yet god perceyuynge the naturall inclination of man to malyce and synne, dyd afterwarde further explicate and establishe the same by his other lawes wryten, wher by god prohibyted, that any matrimonye, shuld be made betwene the father and the doughter, the mother and the sonne, the brother and the syster, and betwene dyuers other persones beinge in certayne degrees of consanguynitie and affinitie.

Leui xviii et. xx.

Whiche

whiche lawes of probibicion in mariage, although they were not by expresse wordes of god declared at the fyrste institution of Matrimonie, ne yet at this seconde repetition of the same, made vnto Noe: yet vndoubtedly god had engraued and enprynted the same lawes in the harte of man at his fyrste creation. And for as moche as in longe contynuaunce and processe of tyme, the naturalle lyght and knowledge of man was almooste by synne and malyce extincted, or at the leaste so corrupted and obscured in the mooste parte of men, that they coulde not perceyue and iudge, what thynges were of theyr owne nature noughtie and detestable in the syghte of god, ne yet howe farre that naturall honestie and reuerence, whiche we owe vnto suche persons, as be nere of blud or of nere allyaunce vnto vs, was extended: god commaunded his prophete Moyses to promulgate, and to declare by his worde vnto the people of Israel, the sayde lawes of probibition of Matrimonye in certayne degrees of consanguinitie and affinitie, whiche be specially mencyoned in the boke of Leuiticus. And commaunded also Moyses, to declare vnto his sayde people, that not onely they: but also all other the people of the worlde, were as moche, and as straytghtely bounden to the contynuall obseruation of the same lawes, as they were vnto the other moralle lawes of the tenne commaundementes. Leu. xviii et xx.

Thyrdly, that this coniunction betwene man and woman in Matrimonye, was instytuted by god, to the intent therby shulde be sygnyfyed and represented, or rather prefygurated and prophecied before, not onely the perfyte, and indissoluble coniunction and vnion of the nature of god with the nature of man (whiche was fulfylled, whan the seconde person in Trinitie descendinge from his father, dyd take vpon hym the veray forme and substaunce of our nature, and so those two natures were vnyted and knytte togyther in one person) but also to thintent there shulde therby be sygnyfyed and represented the lyke coniunction or societie, in perfyte and indyssoluble

table loue and charitie, betwene Christe and his Churche, that is to saye, the congregation of all christien people, whiche be the very mysticall body of Christ, and Christ the onely heed of the same. And this to be trewe sayncte Pauke hymselfe confirmeth in the .v. chappter of his epistle vnto the Ephesians. In whiche place the Apostle minding to proue and persuade, that all women beynge maried, ought to loue, to reuerence, to honour, to obeye, and to be subiecte vnto theyr husbandes in all thynges, euen as the churche is subiecte vnto Christe, and lyke wyse that all husbandes ought, and be bounde to loue theyr wyues, euen as they loue theyr owne selues, and theyr owne bodyes, and euen as Christe loueth the churche his espouse and his owne bodye: He bryngeth in the fyrste institution of Matrimonie, as it was ordeyned by god in Paradyse, and alledgeth the wordes of god, pronounced by our fyrste father Adam, as they be before rehersed. Vpon whiche wordes the apostell inferreth and sayth. This cõiunction of man and woman togyther in matyage, whereby they are knytted, vnited, and made all one flesshe and one bodye, is the sacrament, that is to saye, the fygure, the sygnification, the mysterie, or the prophecienge before of that greatte and meruaylous coniunction, whiche is betwene Christe and his churche: For lyke as by the vertue and effycacye of this fyrste institution of Matrimonie, the husbande and the wyfe be made to be but one bodye, wherof the husbande is the heede: Euen soo the loue and charytie of Christe, towardes his Espouse the Churche, dothe knytte, vnyte, conglutynate, and make Christe and his churche to be but oone bodye, wherof Christe is the verye heede. By the whiche wordes of Sayncte Pauke it appereth, not onely, what is the vertue and effycacie of Matrimonye, in the vnytynge and incorporatynge of two bodyes in one: but also that hit was instytuted by god, to sygnyfye this other coniunction, whiche is betwene Christe and his Churche. And that this coniunction betwene Christe and the chur-

Ephe. v.

che

che, is the verye selfe thynge, whiche was prophecyed, syg-
nyfyed, and represented by the other coniunction of man
and woman in maryage. For thoughe Saynete Paule
vsed in this place other argumentes and persuasyons, tak-
ken of the lawe of Nature, to induce maried persones, the
one to loue the other (sayinge, that menne naturally do
loue and nourysshe theyr owne bodyes, and theyr owne
flesshe: and that it is agaynste nature, that a manne shulde
hate his owne flesshe) yet surely he thoughte, that this
was the reason of mooste effycacye, to perswade his sayde
purpose, That is to saye, that all husbandes and wyues
oughte so to vse theym selfes, the one vnto the other, that
theyr Matrymonye, and all theyr workes and affections in
the same, myghte and shoulde corresponde, and be conforma-
ble and lyke in all poyntes vnto that most holy thynge, whi-
che is sygnyfied and represented therby, that is to saye, vnto
that spirituall coniunction, whiche is betwene Christe and
his espouse the churche. And that therfore specyallye the man
oughte and is bounde to loue his wyfe, and the wyfe to loue
and obey her husbande in all thynges, leste by doynge the
contrarye, they shulde alter and subuerte the institution of
God, and make the sygure all vnlyke vnto the thynge that
is sygnyfied therby.

And so by these wordes and reasons of saynt Paule it is
euident, that concernynge the sacramente of Matrymonye,
his sentence and doctryne was, that the same was instituted
by God at the fyrste creation of man, to sygnifie that inse-
parable coniunction and vnyon, whiche is betwene Chryste
and his churche.

¶ Item we thynke it conuenyent, that all Bysshoppes and
preachers shall instruete and teache the people, commytted
to theyr spirituall charge, that althoughe this Sacramente
of Matrymonye be no newe Sacramente instytuted in the
newe Testamente, but instytuted by God, and consecra-
ted by his worde, and dignyfied by his lawes euen from the

begynnynge of the worlde, and before any other of the sacra-
mentes were instituted in the newe testament, as was sayde
before: yet the truthe is, that Christe hym selfe dyd also ac-
cepte, approue, and allowe the sayde institution, as well by
his worde, as also by his sondrye workes and dedes, testyfy-
Joan.ii. enge the same. In so moche that beynge ones inuited to come
vnto a certaine mariage, made in Cana a towne of Galilee,
Christe vouchesaued not onely to come thyther, and there to
honour the sayde mariage with his corporalle presence, and
with the presence also of his blessed mother, and his holy A-
postles: but there he beganne also by tournynge of water in
to wyne, fyrste to worke miracles, and to manyfeste his glo-
rie vnto the worlde. And afterwarde in one other place, whan
the phariseis came vnto Christe, and demaunded of hym,
Mat.xiiii whether a man myght laufully be diuorced frome his wyfe
for any cause, Christe callynge the sayde phariseis vnto the
remembraunce of the fyrste institution of Matrimonye, as it
was made at the fyrste begynnynge, sayde vnto theym, Re-
membre you not you pharyseis, howe that god, whiche crea-
ted all thynges in the begynnynge, dyd also forme and create
man and woman? And whan he had conioyned them togy-
ther in mariage, he sayd vnto theym these wordes: Propter
hoc relinquet homo patrem et matrem, et adherebit vxori sue, et erunt
duo in carne vna: wherfore vnderstande you, ye Phariseys,
that sythe man and woman conioyned in matrimonye, be by
goddis ordynaunce but one flesshe and one bodye, it is not
possyble, that they shulde afterwarde be separated or dyuor-
ced one from the other. And vnderstande you also, that it is
not laufull for any man to separate, and to dyuyde those per-
sones a sondre, whiche be by goddis worde, and his wyll and
power, conioyned together. And whan the Phariseys, repli-
ynge therunto sayd, And why than dyd Moyses commaund
vs to make a libell of dyuorce agaynste our wyfes, for what
cause so euer we wolde, and so departe a separate our selfes
from them? Christe answered them agayne and sayde, Moy-
ses

ses, consyderynge the induratenes and obstinacye of youre hartes, was contente to permytte and suffre you so to doo, for auoydynge of greatter myschefe and inconuenience, whiche myght els haue ensued therof: All be it I saye vnto you, that it was not so at the begynnynge, that is to saye, It is clene contrary to the godly institution, & naturall order & lawes of Matrimonie, as it was instituted by god at the beginnynge, that any man maryed shulde dyuorce hym selfe from his laufull wyfe. And therfore I saye agayne vnto you, that who so euer dothe forsake his laufull wyfe, onelesse it be for adulterie commytted by her, and dothe marye a nother, I saye, he commytteth adulterie in his so doynge. And lyke wyse, what woman so euer doth forsake her laufull husbãde, and marie an other, she also commytteth adulterie. And the man also that marieth her, offendeth in lyke maner. And the cause hereof is, for that the bonde of laufull mariage is of suche sorte, that it can not be dyssolued, or broken, but by deathe onely.

These wordes of Christe euidentely declare Christis sentence in the approbation of the institution of Matrimonie, made at the begynnynge of the worlde: And that hit was Christis wylle and comamundemente, that all the people of god shoulde folowe and conforme theyr doynges vnto the lawes of Matrimonye than made, and shoulde obserue the same in suche puretie and sanctimonie, as it was fyrste ordeyned, without separation or dyuorce, and that vnder the peyne of dampnation.

And here also two thinges specially be to be noted. The one is. in ẏ Christe sayth, whom god conioyneth, man can not separate. By the which wordes he declareth ẏ infinite benignite and goodnes of god towardes vs, in that, that he hath not onely conioyned our fyrste progenitours Adam and Eue togyther in mariage, wherby he gaue vnto vs the originall begynnynge of our procreation: but that he dothe also euer sithe that tyme contynually assiste man and woman. and

worketh

worketh with them in this coniunction of mariage, and as
you wolde saye, is the veray auctour, causer, and doer of all
Matrimonies, whiche be laufully contracted betwene man
and woman. The other thynge to be noted is, in that Christe
saith here vnto his dysciples, Non omnes capiunt verbum hoc: sed
quibus datum est, qui potest capere capiat. By the whiche wordes
Christe seemeth to exhorte suche as he shall endue with the
grace and vertue of continence, whereby they shall be hable to
abstayne from the workes of Matrimonie, to contynewe sole
and vnmaryed.

Item we thynke it conueniente, that all bysshops and
preachers shall instructe and teache the people, committed
vnto theyr spirituall charge, that the sacrament of Matrimo-
nie dothe consyste of two partes, lyke as the other sacramen-
tes do, that is to saye, of an outwarde and a vysible sygne,
and of an inward and an inuisible grace. The outward signe
is that outwarde contracte, made by expresse wordes or other
sygnes equiualent, declarynge the consente betwene suche
persones, as maye laufully and by thorder of goddis lawe,
be ioyned togyther in maryage, whanne the same persones
do consent and promyse eche to other, to companye together
continually, durynge theyr lyues, without separation, and
to communicate eche to other the vse and office of theyr bo-
dies, and all other theyr faculties and substaunce. The spi-
rituall and inuisible graces, whiche the electe people of god
(as well in the tyme of the lawe of nature, las in the tyme of
Moyses lawe, and also in the tyme of the newe testamente,)
dyd alwaies, and yet do receyue by vertue of this sacrament,
be dyuers and sondrye. whereof one is the dispensation, or
grace of god, whereby the acte of procreation betwene man
and woman, whiche is (as of it selfe, and of his owne na-
ture) dampable, is sanctified by the worde of god and this
saramente, that is to saye, is made pure, cleane, withoute
Hebr. xiii. spotte of synne, and honourable, accordynge to the sayenge
of saynt Paule, Honorabile coniugium in omnibus, thorus imacu-
latus

lotus, That is to saye, the acte of procreation betwene man and woman in Matrimonie is honourable, and acceptable afore god, and their bed is vndefyled. And other is the grace, wherby the persones conioyned in Matrimonie do atteyne eternall lyfe, yf they bringe vp theyr chyldren in the true fayth and obseruance of Christis religion, accordynge to the wordes of saynt Paule, where he sayth, The woman was seduced and blynded by the serpent, and so synned deedly: but she shall be saued by procreation and bryngyng forthe of chyldren, yf the same do persever and contynue in fayth and loue towardes god, and in holynes, and in temperance in theyr outwarde actes and dedes. And as this is spoken of the woman, so it is also to be verified in the man, he doinge lyke wyse as is required of the woman. 1.Tim.ii.

¶ Finally we thinke it conuenient, that all byshoppes and preachers, shall diligently and from tyme to tyme exhorte and admonyshe the people, committed vnto theyr spirituall charge, to consider the thre special benefites or offices, whiche belonge vnto the sacrament of matrimony. And fyrst of all to consyder the thynge selfe, whiche is signified therby, whiche (as was sayd before) is the high, the mighty, and the incomprehensyble worke of god, in the coniunction of Christe and the churche togyther, wrought by hym to our syngular benefyte and euerlasting saluation. And that therfore the man and wyfe oughte not onely to lyue together in perfyte vnitie and concorde: but also they ought to loue eche other as theyr owne bodyes, and to vse the same in all cleannes, puretie, and honour, and not to defyle the same with the rages and lustes of any beastely or fylthy concupiscence of the fleshe, euen as Christe hym selfe loued, and doth loue his espouse the churche, and suffred all afflictions and peynes to make her glorious, and voyde from all maner of spot or wryncle of vncleannes. And in this parte also it shall be well done, that the byshoppes and preachers do repete ofte tymes, and laye before the eyes of the people, as welle the

sayenges of sayncte Paule before rehersed, as also the godly exhortation, which he maketh in his epistle vnto the Thessa-
1.The.iiii lonians, where he writeth in this maner. I pray you brethern and instantly desyre you for our lord Jesu Christis sake, that lyke as you haue herde here tofore of vs, howe and in what maner you shulde go forwarde and please god: so ye do proceede in the same, and that after suche sorte and maner, that you may contynually profyte and increase therin. You remembre, I doubt not, what preceptes and commaundementes I haue gyuen vnto you in tymes paste, in the name of our lorde Jesu Christe. And nowe in lyke maner, and in his name also, I saye agayne vnto you, that the wyll and commaundemente of god is, that you shulde sanctifie your selfes, that is to saye, that you shulde absteyne frome all maner of fornication, and that euerye oone of you shoulde vse and kepe the vessekle of his bodye, in holynesse and in honoure, and not in desyre of carnalle concupyscence, lyke as the gentyles do, whiche knowe not god. And that noo man shulde craftely compasse or circumuent his brother in flesshly lustes. For almyghty god taketh vengeaunce vpon all suche people, as do commytte any of those thynges. Knowe you also, that god hath not called vs vnto vnclenlynesse and fylthynesse of lyse, but vnto holynesse and sanctimonye. And therfore I do exhorte you all, and in the name of god commaunde you, to eschewe all fornication and adulterie, all vncleane desyres, and carnall concupyscence, al filthines and vnpure kyynge in flesshely lustes of the body. And I saye further, that who so euer despyseth and breketh these my commaundementes: dothe not despyse me, but he despysethe god, for they be his commaundementes, whose spirite bothe you and I haue receyued.

These wordes of sayncte Paule be necessary to be declared ofte tymes to the people, to the intent they maye the better knowe the wyll and commaundement of god, and also consydre and feare the greate daunger of goddes wrothe and vengeaunce

vengeaunce, bewe vnto ſuche people, as do tranſgreſſe the godly inſtitution and lawes of this holy ſacrament of matrimonye.

¶ The ſeconde ſpecyalle gyfte or benefyte to be conſidered in the ſayde ſacrament, is the faythe and mutuall promyſe made betwene the huſbande and the wyfe ioyned in lauſulle Matrimonye. whereby, and by vertue of the ſayde ſacrament, the perſons ſo lauſully conioyned, be bounde to conceyue certayn truſte and confidence, and certaynly to beleue, not only that theyr ſayd ſtate and manet of lyuynge in wedlocke (beinge the ſame vertuouſely, and religiouſely, accordynge to the lawe of god by them contracted and obſerued) is honourable, acceptable, and meritorious before god: but alſo that the knotte and bonde of Matrimonye contracted betwene the ſayde perſones, is made therby to be indiſſoluble.

Trouth it is, that yf in any mariage it may appere, and be duely proued, that there is ſuche lauſull impediemente, that the ſame myght not at the begynnyng be contracted by thorder of the lawes of god and holy churche: In that caſe the churche ought and may diuorce the ſayd perſons ſo contracted, and declare that ſuche Matrimonie is vnlauſulle, and the bonde therof to be of no ſtrengthe or efficacie, bycauſe it was neuer good from the begynnynge. Not withſtandynge in mariages lauſully made, and accordinge to the ordynance of Matrimonye preſcribed by god and holye Churche, the bonde therof can by no meanes be diſſolued, durynge the lyues of the partyes, betwene whome ſuche matrimonye is contracted.

And in this parte alſo the people be to be taught, that who ſo euer goethe about to dyſſeuer hym ſelfe from the bonde of lauſull mariage, he goeth about ſo moche as in hym lyeth, to diuorce Chriſte from his churche.

The thyrde ſpecial gyft or office to be conſidered & obſerued in Matrimonye, is the good and vertuous education and bryngynge vp of the chyldern begoten in the ſame. where-

Vnto all maried men and women ought to haue a specyall re-
Thobi.i. garde, and to folowe therin the exaumple of Thobie, whiche
taught his sonne euen from his infancie, to loue, to dreade,
and to feare god, and to flie and abstreyne from all maner of
synne, euen for goddis sake. For surely yf the fathers and
mothers be neglygente in the good bryngynge vp of theyr
chyldrene in theyr youthe, and soo suffre theym to falle into
folyes and synne in defaute of dewe correction and chastise-
ment of them for the same, no doubte they shall answere vn-
to god for it: as it appereth by the great stroke and punyshe-
1. Reg. iiii ment god, whan he dyd sodeynly stryke Elie the prieste vn-
to dethe, bycause that he, knowyng his chyldren to do amys,
dyd not punyshe them therfore. And therfore lette all paren-
tes employ theyr dyligence, and busy cure to educate, and in-
structe theyr chyldren by all meanes in vertue and goodnes,
and to restreyne them from vyces by conuenient dyscyplyne
Pro. xxiii and castigation, accordynge to the sayenge of the wyse man,
withdrawe not the iuste dyscyplyne from thy chylde. For yf
thou do so, he wyll fall into sondrye inconueniences, and so
fynally shall be but loste and vndone. wherfore spare not to
chastyse thy chylde with the rodde, and so doynge, thou shalt
delyuer his soule from helle.

## The Sacrament of Baptisme.

As touchynge the holy Sacrament of
baptisme, we thinke it cõuenient, that
all bisshops and preachers shall instructe
and teache the people, commytted vnto
theyr spirituall charge, that they ought
and must of necessitie beleue certaynly
all those thynges, whiche haue ben al-
wayes by the hole cõsent of the churche approued, receyued, &
vsed in the sacrament of baptysme. And fyrst that the sacra-
ment

ment of baptisme was instituted and ordeyned by god in the newe testament, as a thynge necessarie for the attaynyng of euerlastynge lyfe, accordynge to the sayenge of our sauyoure Jesu Christe, where he sayth, that no man can entre into the kyngdome of heuen, excepte he be borne agayne of water and the holy gooste. Joan. iii.

¶ Item that it is offred vnto al men, as wel infantis, as suche as haue the vse of reason, that by baptisme they shal haue remyssyon of all theyr synnes, the grace and fauour of god, and euerlastynge lyfe, accordynge to the sayenge of Christe, who so euer beleueth, and is baptised, shall be saued. Mat. xvi.

¶ Item that the promise of grace and euerlastynge lyfe (whiche promyse is adioyned vnto the sacrament of baptisme) pertayneth not onely vnto suche as haue the vse of reason: but also to infantes, innocentes, and chyldren, & that they ought therfore and muste nedes be baptised, and that by the sacrament of baptisme, they doo also obteyne remyssyon of theyr synnes, the grace and fauour of god, and be made therby the veray sonnes and chyldren of god. In so moche as infantes and chyldren dyeng in theyr infancie, shall vndoutedly be saued therby, and els not.

¶ Item that infantes muste nedes be christened bycause they be borne in originall synne, whiche synne muste nedes be remytted, whiche canne not be done, but by the sacrament of baptisme, wherby they receyue the holy gooste, whiche exercyseth his grace and efficacie in them, and clenseth and purifieth theym frome synne, by his mooste secrete vertue and operation.

¶ Item that chyldren or men ones baptised, oughte neuer to be baptysed agayne.

¶ Item that all good chrysten men ought and muste repute and take all the Anabaptistes, and the Pelagians opinions, whiche be contrarye to the premysses, and euery other mans opinion, agreable vnto the sayde Anabaptistes or the pelagians opinions in that behalfe, for detestable heresyes, and

vtterly to be condemned.

Item that men or chyldren, which hauyng the vse of reson, & beinge not christened alredy, desire to be baptised, shal by vertue of that holy sacrament obteyn the grace & remission of all theyr synnes, yf they shall come thervnto not onely perfitely & truely repentant and contrite of all theyr synnes before committed: but also perfytely and constantely confessynge and beleuynge all the artycles of our faith, accordyng as is mencioned in the Crede, called the apostles Crede. And finally yf they shall also haue firme credence and truste in the promyse of god, adioyned to the sayde sacramente, That is to saye, that in and by this sayde sacramente, whiche they shall receyue, god the father gyueth vnto them for his sonne Jesu Christis sake, remyssion of all theyr synnes, and the grace of the holy gooste. wherby they be newely regenerated and made the veray chyldrene of god, accordynge to the sayinge of saynte Johñ, and the apostle saynte Peter, where they say, Do you penaunce for your synnes, and be eche of you baptysed in the name of Jesu Christe, and you shall obteyne remyssyon of youre synnes, and shall receyue the gyfte of the holy gooste. And accordynge to the sayenge also of saynte Paule, where he saythe, God hath not saued vs for the workes of Justyce, whiche we haue done, but of his mercy by baptisme, and renouacion of the holy gooste, whome he hathe powred out vpon vs moste plentifully for the loue of Jesu Christe our sauiour, to the intente that we beinge iustified by his grace, shulde be made the inheritours of euerlastynge lyfe, accordynge to oure hoope.

Watt.iii. Luc.iii. Act.ii.

Tit.iii.

The

# The Sacramente of Confyrmation.

AS touchynge the ſacramente of Confyrmation we thynke it conuenyente, that all byſſhoppes and preachers ſhall inſtructe and teache the peo/ple, cõmitted vnto theyr ſpirituall charge, howe thapoſtles in the begynnyng of Chriſtis church, although they dyd certaynly knowe and beleue, that all ſu/che, as hadde dewely receyued the ſacrament of Baptyſme, were by vertue and efficacie therof perfytely regenerated in Chriſte, perfytely incorporated and made the very membres of his body, and had receyued ful remyſſion of theyr ſynnes, and were replenyſhed with abundaunce and plentyfulnes of the graces & gyftes of the holy gooſt: yet they vſed to go vn/to the people after they were baptyſed, and ſo by their prayer & laying of theyr handes vpon them, dyd gyue & conferre vn/to them the holy gooſt. And the ſayde people dyd ſpeke dyuers languages, and prophecied, to thintent that the conſcyences not onely of them, that had receyued baptiſme, and profeſſed Chriſte, ſhulde be therby the better aſcertayned, confyrmed, and eſtablyſſhed in Chriſtis relygion, and ſo more conſtantly profeſſe the ſame: but alſo that the conſciences of other, whi/che were out of the churche, and vnbeleuers, ſhulde the ſoo/ner be reduced therby from theyr errours, and be brought in to the ryght beleue of Chriſte and his goſpell. Act. viii. et. xix.

¶ Item howe the holy fathers of the premitiue churche, ta/kynge occaſyon, & foundyng them ſelfes vpon the ſayd actes and dedes of the Apoſtelles, & conſyderynge alſo that ſuche, as had ones receyued the gyftes & benefytes of the holy gooſt by the ſacramẽt of Baptiſme, myght & oftẽtimes did in dede by tentatiõ, frayltie, or other wyſe by theyr owne ſinne & ma/lice loſe and fall from the ſame agayne thought it very expe/dient to ordeyne, that al chriſten people ſhuld after theyr bap/tiſme be preſented to theyr byſſhops, to thintent that by theyr prayers, & layinge of theyr handes vpon them, & conſigninge

of

of them with the holy Chrisme, they shulde be confyrmed, That is to saye, they shulde receyue suche gyftes of the holye gooste, as wherby they shulde not onely be so corroborated & establysshed in the gyftes and graces before receyued in baptysme, that they shulde not lyghtely falle agayne frome the same, but shulde constantely reteyne them, and persener therin, and shulde also be made stronge and hardy, as wel to confesse boldly and manfully theyr faythe before all the persecuters of the same, and to resiste and fyght agaynst theyr goostly ennemyes the worlde, the dyuell, and the flesshe, as also to beare the crosse of Chryste, that is, to suffre and susteyne paciently all the afflyctions and aduersities of this worlde: but also that they shulde attayne encreace and haboundaunce of the other vertues and graces of the holy gooste.

Item we thynke it conuenient, that al byshoppes and preachers shall instructe and teache the people, committed vnto theyr spirituall charge, that although it be well done, that men do presente theyr chyldren vnto the byshop, to receyue at his handes the sacrament of confyrmation, whan they be of so tender age, as commonly they be wonte to do: yet it is not to be thought, that there is any suche necessitie of confyrmation of infantes, but that they beinge baptysed, and dyenge innocente before they be confyrmed, shall be assurd to atteyne euerlastynge lyfe and saluation by theffecte of the sacrament of baptisme before receyued.

## The sacrament of Penaunce.

AS concernyng the Sacrament of penaunce, we thynke it conueniente, that all Byshoppes and preachers shall instructe and teache the people, comytted vnto theyr spirituall charge, that they ought and muste moste constantly beleue, that the sayde sacrament

was

was instituted by god in the new testament, as a thynge so necessary for mans saluation: that no man, whiche after his baptisme is fallen agayne, & hath cõmytted deedly synne, can without the same be saued or attayne euerlastyng lyfe.

Item that lyke as suche men, whiche after baptisme do fal agayne into synne, if they do not penaunce in this lyfe, shall vndoubtedly be damned: Euen soo whan soo euer the same men shall conuerte them selfe from theyr naughty lyfe, and do suche penaunce for the same, as Christe requireth of them, they shal without doubte attayne remissyon of theyr synnes, and shall be saued.

Item that the sacrament of perfyte penaunce, which Christ requireth of suche maner persons, consysteth of thre partes. wherof the one is Contricion, the other is Confessyon, and the thirde is the amendement of the former lyfe, or the newe obedient reconsiliation vnto the lawes and wyll of god, that is to say, exteriour actes and workes of charitie, accordynge as they be cõmaunded of god, whiche be called in scripture Fructus digni penitencia, The worthy fruites of penaunce.

Furthermore as touchynge Contrition, whiche is the fyrste parte, we thynke it conueniente, that all bysshoppes and preachers, shall instructe the people, commytted vnto theyr spirituall charge, that the sayde contrition consisteth in two speciall partes, whiche muste alwayes be conioyned togyther, and can not be dissevered, That is to say, the penitent and contrite man, muste fyrste knowledge the fylthines and abhomination of his owne synne (vnto whiche knowledge he is brought by herynge and consyderinge of the wyll of God declared in his lawes) and feelynge and perceyuynge in his owne conscience, that god is angry and displeased with hym for the same: he muste also conceyue not onely great sorowe and inwarde shame, that he hath so grenously offended god, but also great feare of goddis displeasure towardes hym, consyderynge he hath no workes, or merytes of his owne, whiche he may worthily lay before god, as sufficient

Contritio.

ficient satisfaction for his synnes. Whiche done, than afterwarde with this feare, shame, and sorowe muste nedes succede and be conioyned the seconde parte, that is to wytte, a certayn faythe, trust, and confidence of the mercy and goodnes of god, wherby the penitente muste conceyue certayne hope and faithe, that god wyll forgyue hym his synnes, and repute hym iustified, and of the nombre of his electe chyldren, not for the worthynes of any merite or worke done by the penitent, but for the onely merites of the blode and passion of our sauyour Jesu Christe.

Item that this certayne faythe and hope is gotten, and also confyrmed, and made more stronge, by the applyenge of Christis wordes and promyses of his grace and fauoure conteyned in his gospell, and the sacramentes instituted by hym in the newe testament. And therfore to attayne this certayne faythe, the seconde parte of penaunce is necessarye, That is to say, Confession to a prieste, yf it may be hadde, For the absolution gyuen by the prieste, was instituted of Christe, to applye the promyses of goddis grace and fauoure to the penytente.

Wherfore as touchynge Confession we thynke it conuenyente, that all bysshoppes and preachers shall instructe and teache the people, cõmytted vnto theyr spirituall charge, that they ought and muste certaynely beleue, that the wordes of absolution, pronounced by the prieste, be spoken by the auctoritie gyuen to hym by Christe in the gospelle. And that they ought and muste gyue no lesse faythe and credence to the same wordes of absolution, so pronounced by the ministers of the churche, than they wolde gyue vnto the veray wordes and voyce of god hym selfe, yf he shulde speake vnto vs out of heuen, accordynge to the sayenge of Christe,

Joan.xx. Luc.x. whose synnes soo euer you doo forgyue, shall be forgyuen: whose synnes soo euer you doo reteyne, shall be reteyned.

Luc.x. And agayne in an other place Christe sayethe, who so euer hereth you hereth me.

Item

Item that the people may in no wyse contemne this auri-
cular confession, whiche is made vnto the mynysters of the
churche: but that they oughte to repute the same as a verey
expedient and necessary meane, wherby they maye require
& aske this absolution at the priestes handes, at suche tyme
as they shal fynd theyr consciẽces greued with mortal synne,
& haue occasion so to do, to thintent they maye therby attayn
certayne comforte and consolation of theyr consciences.

As touchynge the thyrde parte of penaunce, we thynke
it conuenient, that all byssh oppes and preachers shall in-
structe and teache the people, cõmitted vnto theyr spirituall
charge, that althoughe Chryste and his deathe be the suffi-
cient oblation, sacrifice, satisfaction, and recompense, for
the whiche god the father forgyueth and remytteth to all syn-
ners not onely theyr synnes, but also eternall peyne due for
the same: yet all men truely penitente, contryte, and confes-
sed muste nedes also bryng forthe the fruites of penaunce,
That is to saye, prayer, fastynge, and almes dede, with mo-
che mournynge and lamentyng for theyr synnes before com-
mytted. And they muste also make restitution or satisfacti-
on in wyll and dede to theyr neyghbours, in suche thynges
as they haue done them wronge and iniurie in. And fynal-
ly they muste do all other good workes of mercye and chari-
tie, and expresse theyr obediente wyll in the executynge and
fulfyllynge of goddis commaundement outwardely, whan
tyme, power and occasion shall be ministred vnto them, or
elles they shall neuer be saued. For this is the expresse pre-
cepte and comaundemente of god, Do you the worthy fru- Luc. iii.
tes of penaunce. And sayncte Paule sayethe, Lyke as in ty- Rom. vi.
mes paste you haue gyuen and applyed youre sel̃es, and all
the membres of your bodyes to all fylthy kyuynge and wyc-
kednes, contynually encreasynge in the same: In lyke ma-
ner you be nowe bounde, and muste gyue and apply your sel-
fes holly to iustice, encreasynge contynually in puretye and
cleannes of lyfe. And in an other place he sayth, I chastyse i. Cor. ix.

and subdue my carnall body, and thaffections of the same, and make them obedient vnto the spirite.

Item that these precepte and workes of charitie be necessary workes to our saluation, and god necessarily requireth that euery penitente man, shall performe the same, whan so euer tyme, power, and occasion shall be mynystred vnto hym so to do.

Item that by penance and suche good workes of the same, we shall not only obteyne euerlastyng lyfe, but also we shal deserue remission or mitigation of the presente peynes and afflyctions, whiche we sustaygne here in this worlde. For saincte Paule sayth, That yf we wolde correcte and take punyshement of our selues in this worlde, we shulde not be so greuously corrected of god. And god by his prophete zacharie sayth he, Tourne your selues vnto me, and I wyll tourne agayne vnto you. And the prophete Esai sayth, Breake and deale thy breade vnto the hungrye, bryng into thy house the poore man, and suche as want harborough, whan thou seest a naked man, gyue hym clothes to couer hym with, and refuse not to succoure and helpe the poore and nedye, for he is thyne owne flesshe. And yf thou wolte thus do, than shall thy lyght glystre out as bryght as the sonne in the mornynge, and thy helthe shall soner aryse vnto the, and thy iustyce shall go before thy face, and the glorie of god shall gather the vp, that thou shalte not falle, and whan so euer thou shalte call vpon god, god shall here the, and whan so euer thou shalte crie vnto god, god shall saye, Lo here I am redy to helpe the. Than shall thy lyght ouercome all darkenes, and thy darkenes shal be as bryght as the sonne at noone dayes: and than god shall gyue vnto the contynuall rest, and shall fulfyll thy soule with bryghtnes. and shall delyuer thy body from aduersitie, and than thou shalte be lyke a gardeyn, that most plentyfully bryngeth forth all kynde of fruites, and lyke the well springe, that neuer shall want water.

1. Cor. xi.

Zach. i.

Esai. lviii.

These thynges and suche other, shoulde be contynually taught

taught and inculked into the eares of all trewe christen people, to thintent to stire and prouoke theym vnto good workes: and by the selfe same good workes to exercise and confirme theyr fayth and hope, and to ascertayne them that they shall for the same good workes, receyue at goddis hande mitigation and remyssion of the miseries, calamities, and greuouse punyshmentes, whiche god sendeth to men in this worlde for theyr synnes.

## The Sacramente of the Altare.

AS touchynge the Sacrament of the Altare, we thynke it conueniente, that all byssbops and preachers shall instructe and teache the people, commytted vnto theyr spyrytuall charge, that they ought and must constantly beleue, that vnder the fourme and fygure of breade and wyne, whiche we there presentely do see, and perceyne by outwarde senses, is verayly, substancially, and really conteyned and comprehended the veray selfe same body and bloude of our sauiour Jesu Chryst, which was borne of the virgine Marie, and suffered vppon the Crosse for our redemption. And that vnder the same fourme and fygure of breade and wyne, the veray selfe same body and bloudde of Christe is corporally, really, and in the veray same substance exhybyted, distributed, and receyued vnto and of all them, whiche receyue the sayde sacramente. And that therfore the sayde sacrament is to be vsed with all due reuerence and honour, and that euery man ought fyrst to proue and examyne hym selfe, and relygyously to trie and serche his owne conscience, before he shall receyue the same, accordynge to the sayinge of sainct Paule, who so euer eateth this body of Christe vnworthily, or drinketh of this blode of Christe vnworthily, shall be gyltie of the veray body and blode of Christe. wher- 1. Cor. 11.

fore let euery man fyrste proue hym selfe, and so let hym eate of this breadde, and drynke of this drynke. For who so euer eateth it, or drynketh it vnworthily, he eateth and drynketh it to his owne dampnation: bycause he putteth no dyfference betwene the very body of Chryst, and other kyndes of meate.

## The sacrament of Orders.

AS touchynge the sacrament of holy orders we thynke it conuenyent, that all bysshops and preachers, shall instructe and teache the people, commytted vnto theyr spyrytuall charge, fyrste, howe that Christe and his apostels dyd institute and ordeyn in the newe testament, that, besydes the ciuile powers and gouernaunce of kynges and pryncis (which is called potestas gladii the power of the swerde) there shulde also be continually in the churche militant certayne other mynysters or offycers, whiche shalde haue speciall power, auctoritie, and commission vnder Christe to preache and teache the worde of god vnto his people. to dyspense and admynyster the sacramentes of god vnto them, and by the same to conferre and gyue the graces of the holy goost, to consecrate the blessed bodye of Christe in the sacramente of the altare. to loose and absoyle from synne all persones, whiche be duely penitent and sorye for the same. to bynde and to excōmunicate suche as be gylty in manyfeste crymes and synnes, and wylle not amende theyr desaultes. to ordre and consecrate others in the same rome, ordre, and offyce, whervnto they be called, and admitted them selfe. and fynally to fede Christis people lyke good pastours and rectours (as the apostelle calleth theym) with theyr holsome doctrine. and by theyr contynual exhortations, and admonitions to reduce them from synne and iniquitie, so moche as in them lyeth, and to bringe them vnto the perfyte knowlege, the perfyte loue and drede of god, and vnto the

1 pastores par tes.

the perfite charitie of theyr neyghbours.

Item that this offyce, this ministration, this power, and auctoritie is no tyrannycall power, hauynge noo certayne lawes or lymyttes, within the whiche it oughte to be conteyned, nor yet none absolute power: but it is a moderate power subiecte, determyned, and restrayned vnto those certayn endes and lymyttes, for the whiche the same was appoynted by goddis ordinaunce. Whiche, as was sayde before, is onely to admynyster and dystrybute vnto the membres of Christis misticall bodye spirituall and euerlastyng thinges, that is to say, the pure and heuenly doctrine of Christis gospell, and the graces conferred in his sacramentes, and further to do and execute suche other thynges apperteynynge vnto theyr office, as were before rehersed. And therfore this sayde power and administration is called in some places of scripture, Domum et gratia, a gyfte and a grace, and in some places it is called, Claues siue potestas clauium, ẏ is to say the keyes or the power of the keyes. Wherby is sygnified a certayn limitted office, restrayned vnto the execution of a speciall fūction or ministration, according to the saying of saint Paule in the fyrste chappytre of his epistle to the Romaynes, and in the fourth chappyter of his fyrste epistle vnto Timothe, and also in the fourthe chappytre of his epistle vnto the Ephesians, where he wryteth in this sentence. Whan Christ ascended in to heuen, he subdued and vanquisshed veray captiuitie her selfe, and ledde or made her thrall and captiue, and distributed and gaue dyuers heuenly gyftes and graces vnto men here in erthe. And amonge all he made some apostels, some priestes, some euangelistes, some pastors and doctors, to the intente they shulde execute the worke and office of theyr administration, to the instauration, instruction, and edifieng of the membres of Christis misticalle bodye. And that they shulde also not cease from the execution of theyr sayd office, vntylle all the sayde membres were not onely reduced and brought vnto the vnytie of the faythe, and the knowlege of the

Rom. i. i. Ti. iiii. Ephe. iiii

the ſonne of god: but alſo that they were come vnto a perfite ſtate and fulnage therin. That is to ſay, vntyl they were ſo eſtablyſhed and confirmed in the ſame, that they coulde no more afterwarde be wauerynge therin, & be led or caried lyke chyldren into any contrary doctrine or opinion by the craft & ſubtyle perſuaſion of the falſe paſtours and teachers, whiche go aboute by crafte to brynge them into erronius opinions: but that they ſhulde conſtantely folowe the true doctrine of Chriſtis goſpel, growynge & encreaſyng continually by charitie vnto a perfit membre of that body, wherof Chriſt is the very heed. In whome yf the hole body, that is to ſay, yf euery part & membre be growen and come vnto his perfite eſtate, (not all in lyke, but euery one accordyng to the gyfte and qualitie, whiche is deputed vnto it) and ſo be compacted, vnited, and corporated togyther in the ſayde bodye: no doubte, but that the hole bodye, and euery parte therof, ſhall therby be made the more perfite, and the more ſtronge, by reaſone of that naturall loue and charitie, whiche one membre ſo vnited in the body, hath vnto the other.

By theſe wordes it appereth euidently, not only that ſaint Paule accompted and nombred this ſayd power and office of the paſtours and doctours amonge the propre and ſpeciall gyftes of the holy gooſte: but alſo it appereth, that the ſame was a limited power and office ordeyned ſpecially and onely for the cauſes and purpoſes before reherſed. fol. 39.

power of the miniſtery limited by y^e word.

Item that this power, office, and adminiſtration is neceſſarie to be preſerued here in erthe for thre ſpeciall and principall cauſes. Fyrſte for that it is the commaundemente of god it ſhulde ſo be, as it appereth in ſondrye places of ſcripture. Seconde, for that god hath inſtituted and ordeyned none other ordinarie meane or inſtrument, wherby he woll make vs partakers of the reconciliation, whiche is by Chriſt, and conferre and gyue the graces of his holye ſpirite vnto vs, and make vs the ryght enheritours of euerlaſtynge lyfe, there to reigne with hym for euer in glorye: but onely the worde

1 Cor. 3.

2

worde and sacramentes. And therfore thoffyce, and power to minister the sayde worde and sacramentes, maye in no wyse be suffered to perysshe, or to be abolysshed. accordynge to the sayenge of saincte Paule, Howe can men invocate and call vpon the name of hym, in whom they beleue nat? And howe can men beleue in hym, of whom they neuer herde tell? And howe shulde men here tell of god, oneles there be some men to shewe and preache vnto them of hym? And howe shall men date take vpon them to preache and shewe of god, oneles they be fyrste sent with auctorytie and commyssion from god so to do? And therfore it is sayde by the prophete Esai, Blessyd be the feete of those preachers, whiche beynge auctorysed and sent by god, do preche and shewe vnto vs the peace and benefytes, whiche we receyue by Christe. Rom.x. Esa.lii. Naum.i.

Thirdely bycause the sayde power and offyce or function hath anneyed vnto it, assured promyses of excellent and inestymable thinges. For therby is conferred and gyuen the holy goost, with all his graces, And fynally our iustification and euerlastynge lyfe: accordynge to the sayenge of sainte Paule. where he saith, I am not asshamed of the rowme and offyce, whiche I haue gyuen vnto me by Christe, to preache his gospell. For it is the power of god, that is to say, the electe organe or instrumente ordeyned by god, and endued with suche vertue and efficacie: that it is able to gyue and mynyster effectually euerlastynge lyfe vnto all those, that woll beleue, and obey the same. Rom.i.

Item that this office, this power, and auctorite, was commytted and gyuen by Christe and his apostelles, vnto certayne persons onely, that is to say, vnto priestes or bysshops, whom they dyd electe, calle, and admytte therunto, by theyr prayer, and impositiō of their handes. p. 40.B.

Seconde we thynke it conuenyent, that all bysshops and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that the sacramente of orders, may worthyly be called a sacrament, bycause it is a holy rite

or ceremonye instituted by Christe and his apostelles in the newe testament, and dothe consyste of two partes, lyke as the other sacramentes of the churche do, that is to saye, of a spirituall and an inuisible grace, and also of an outwarde and a visible signe. The inuisible gyfte or grace conferred in this sacrament, is nothynge els, but the power, the office, and the auctorytie before mencyoned. The visible and outwarde sygne is the prayer and imposition of the bysshoppes handes vpon the person, whiche receyueth the sayde gyfte or grace. And to the intente the churche of Christe shulde neuer be destituted of suche mynisters, as shulde haue and execute the sayde power of the keyes: it was also ordeyned and commaunded by the apostels, that the same sacrament shulde be applyed and administred by the bysshoppe frome tyme to tyme, vnto suche other persones as had the qualities necessaryly required ther vnto. whiche sayde qualities the apostels dyd also very diligently descriue, as it appereth euidentlye in the.iii.chapiter of the fyrste epistle of saynct Paule to Tymothe, and the fyrste chapiter of his epistle vnto Titus. And surely this is the hole vertue and efficacie, and the cause also of the institution of this sacrament, as it is founded in the newe testament. For all be it the holy fathers of the churche, whiche succeded the apstoles (myndynge to beautyfie and ornate the Churche of Christe with all those thynges, whiche were commendable in the temple of the Jewes) dyd deuyse, not onely certayne other ceremonies than be before rehersed, as tonsures, rasures, vnctions, and suche other obseruances, to be vsed in the ministration of the sayde sacrament: but dyd also institute certayne inferiour orders or degrees, as ianitours, lectours, exorcistes, accolites, and subdeacons, and deputed to euery one of those certayne offices to execute in the churche (wherin they folowed vndoubtedly the example and rytes vsed in the olde testamente) yet the trouthe is, that in the newe testamente there is no mention made of any degrees or distinctions in ordres, but onely of deacons

Jona eligebat

i. Tim. iii
Titum. i.

Deacons. bysshop only mentioned in ye new testament.

orders. 2 { Decons. presbyters.

Ceremonies. 2. { prayer. imposition.

deacons or miniſters, and of prieſtes or byſſhops. Nor there is any worde ſpoken of any other ceremony vſed in the conferrynge of this ſacrament: but onely of prayer and the imposition of the byſſhops handes. no ceremonie but prayer & imposition.

Thyrdely forasmoche as it is an olde hereſy of the Donatiſtes, condempned in generalle counceylles, to thynke that the worde of god and his ſacramentes ſhulde loſe and be of none efficacie, ſtrengthe, or vertue, whẽ they be miniſtred by men of yuell, viciouſe, and fylthy lyuynge: we thynke it conuenient, that all byſſhops and preachers, ſhall inſtructe and teache the people, cõmytted vnto theyr ſpyrytuall charge, that accordynge to the ſaying of ſaynete Gregorie Nazianzene, Lyke as there is no dyfference betwene the ſelfe ſame image or fygure of any thynge enprynted with a ſygnette of golde, and with a ſygnette made of tryon or wodde, or any other vyler matter: euen ſo the worde and ſacramentes of god, mynyſtred by any euyll and nought̃ie man, be of the ſame ſelfe vigour, ſtrengthe, and efficacie, as whẽ they be mynyſtred by a man of excellente vertue and goodnes. The cauſe and reaſon wherof is, for that the prieſtes and byſſhoppes, all thoughe in the execution of theyr offyce and miniſtration they do vſe and exercyſe the power and auctorytie of god commytted vnto theym, and doo ſupplye and repreſente his rowme and place: yet they be not the pryncipall, nor the ſufficient or efficient cauſers or gyuers of grace, or of any other ſpyrytuall gyfte, whiche procedeth, and is gyuen of god by his worde and his ſacramentes. but god is the onely principall, ſufficiente, and perfyte cauſe of all the efficacie of his worde and ſacramentes. and by his onely power, grace, and benefyte, it is, that we receyue the holy gooſt and his gracis by thoffyce and miniſtration of the ſayde prieſtes or byſſhoppes. And the ſayde prieſtes or byſſhoppes be but onely as his inſtrumentes or officers, to execute and miniſter with theyr handes and tongues, the outewarde and corporall thynges, wherby god worketh & gyueth grace accordynge to his pacte 9. miniſters power

and couenaunt, made with, and vnto his espouse the churche.
Chrisost. Ho. lxxxv sup. Joā. And this to be true Chrisostome affirmeth, in his .85. homelie vpon saint Johñ, where he sayth in this maner. What speke I of priestes? I say that neither angel nor archangel can of his owne power gyue vs any of those thynges, whiche be gyuen vnto vs from god, but it is the father, the sonne, and the holy goost, whiche is the effectuall cause of all those thynges, The prieste dothe onely put to his hande and his tongue. And in this poynte sayncte Ambrose also agreeth with the sayde opinion of Chrisostome. For in his boke De dignitate sacerdotali, he sayethe these wordes: The priest layeth his handes vpon vs, but it is god that gyueth the grace. The priest layeth vppon vs his besechynge hande: but god blessethe vs with his myghty hande. The byshoppe consecrateth any nother byshoppe: but it is god that gyueth the dygnitie. wherefore we must alwayes thynke, & beleue that the vertue & efficacie of the worde of god & his sacramentes, consyste and depende in and vpon the cōmaundement, ordynaunce, power, and auctoritie of god onely. And that neyther the merytes and worthynes of the ministers, (be they neuer of suche excellencie) do gyue them theyr auctoritie, strength, or efficacie: neyther yet the malyce or corrupte kynynge of them (be it neuer so yuell, sonles they be open blasphemors of the gospell, as the iewes and the Turkes be) can frustrate or take away from the sayde worde or sacramentes theyr sayde power, auctoritie, strength, or vertue. For as Chrisostome sayth in the
Chrisost. Ho. lxxxv sup. Joā. said homelie, If god made not only an asse to speke, but also gaue his benediction & blessynge vpon the iewes by Balaam that false and wycked prophete, & so wrought these spirituall graces by suche vncleane & impure instrumentes, and that for the loue onely, whiche he had vnto the Jewes, whiche neuer the lesse were great offenders agaynst god: no doubte but that god woll moche rather sende downe vnto vs his faythfull people, the graces of his holy spirite, and wol worke all other thynges necessarie for vs by our prieste and byshops

ſhops, although they be neuer ſo euyll of theyr lyuynge.

Fourthely for aſmoche as after the mynde of certayne doctours of the churche this hoole power and auctorite, bey longynge vnto prieſtes and byſſhoppes, is deuyded in two partes, wherof the one is called Potestas ordinis, and the other is called, Potestas iurisdictionis. and for aſmoche alſo as good conſent and agrement hath alwaye ben in the churche, concernynge the ſayde fyrſte parte, and contrary, moche controuerſie for this other parte of iuriſdiction: we thynke it conuenient, that all byſſhoppes and preachers ſhall inſtruct and teache the people, commytted vnto theyr ſpiritual charge, that the iuriſdiction commytted vnto prieſtes and byſſhoppes by thauctorite of goddes lawe, conſiſteth in thre ſpecial pointes. 4 potestas ordinis & iurisdictionis. Iurisd. 3.

The fyrſte is to rebuke and repreſende ſinne, and to excommunicate the manifeſte and obſtinate ſinners, that is to ſay, to ſeparate, exclude, and repelle from the communion and perception of the ſacramentes, and to reiecte and caſte out of the congregation and company of Chriſtis people ſuche perſons, as haue manifeſtly commytted mortall ſynne, and do obſtinately perſeuer in the ſame, and to abſoyle and receyue them agayne, whan ſo euer they ſhall returne vnto the churche by condigne penaunce. And foraſmoche as ſuche perſones as do cõmytte manifeſt and open ſinne, do therby offend not only god, but alſo ſome other of the multitude and congregacion, whiche they be of: although the ſaide perſones ſo offendynge publikely, do not obſtinatly perſeuer in their ſynne ſo cõmytted, yet the prieſtes and byſſhops, by thauctorite of their ſayd Juriſdiction, maye in ſome caſes, vppon conſyderation of the crime, and qualitie of the perſonne ſo offendynge, ſuſpende and inhibite theym for a tyme from the receyuynge of the ſacramentes, to the intente the ſame maye be, not onely a medicine to the offenders them ſelfes: but alſo an exampple and ſatiſfaction vnto thoſe perſones, whiche were before with theyr ſayde manifeſt ſynnes offended. 1. to rebuke & excõmunicate.

And in this parte alſo two thynges be to be noted. 2



potestas. 2 { Ordinis / Iurisdictionis.
Iurisdict. in 3. { rebuke & excõmon / approuyng ministers / makyng canons.

all punissh-
mentes ca-
nott be
inflict by any
of ye gospel
in worde one.

1 The fyrste is that all punysshemente, whiche prieſtes or byſ-
shoppes maye by thauctoritie of the goſpell inflicte or put to
any perſone, is by worde onely, and not by any violence or
conſtraynte corporall. The ſeconde is, that all thoughe prie-
ſtis and byſſhoppes haue the power and iuriſdiction to ex-
communicate, as is aforeſayde: yet they be not bounde ſoo
preciſely by any commaundement of god, but that they ought
and maye attempre, moderate, or forbeare the execution of
theyr ſayde iuriſdiction in that parte at all tymes, whan ſo
euer they ſhall perceyue and thynke, that by doinge the con-
trary they ſhulde not cure or helpe thoffenders, or elles gyne
ſuche occaſion of further trouble & vnquyetnes in the chur-
che, that the peace and tranquillitie therof myght therby be
impeched, troubled, or otherwyſe interrupted, or broken.

Iuriſdiction
by godds law
commytted to
prieſte & byſſ-
hoppes.

to allow & di-
ſalow admit
& refuſe.

The ſeconde poynt, wherin conſyſteth the iuryſdyction, 2
commytted vnto prieſtes and byſſhoppes by thauctoritie of
Goddis lawe, is to approue and admytte ſuche perſones, as
(beinge nominated, elected, and preſented vnto them to exer-
cyſe thoffyce and rome of preachynge the goſpell, and of mi-
nyſtrynge the ſacramentes, and to haue the cure or iuryſdi-
ction ouer theſe certayn people within this pariſſhe, or within
this dioceſſe) ſhall be thought vnto them mete and worthy to
exercyſe the ſame: and to reiecte and repelle from the ſayde
rowme ſuche as they ſhall iudge to be vnmete therfore. And
in this parte we muſt knowe and vnderſtande, that the ſayd

Collacio eſt
humana.

preſentation and nomination is of mannes ordinaunce, and
appertayneth vnto the founders and patrones, or other per-
ſons, accordynge to the lawes and ordynaunces of men pro-
uided for the ſame. As for an exampie, within this realme
the preſentation and nomination of the byſſhoprymes ap-
pertayneth vnto the kynges of this realme, and of other lef-
ſer cures and perſonages ſomme vnto the kynges hyghnes,
ſome vnto other noble men, ſome vnto byſſhoppes, and ſome
vnto other perſones, whome we calle the patrones of the
benefyces, accordynge as it is prouyded by the order of the
lawes

lawes and ordynaunces of this realme. And vnto the priestes or bysshoppes belongeth by the auctoritie of the gospel, to approue and confirme the persone, whiche shall be by the kynges highnes, or the other patrons so nominated, elected, and presented vnto theym to haue the cure of these certayne people, within this certayne paryshe or diocese, or els to reiect hym, as was sayde before, from the same, for his demerites or vnworthynes. For surely the office of preachynge is the chiefe and moste principall office, wherunto priestes or bysshoppes be called by thauctoritie of the gospell. and they be also called bysshoppes or archebyshops, that is to saye, superattendantes or ouerseers specially to sygnifie, that it is theyr office to ouerse, to watche, and to loke diligently vpon theyr flocke. and to cause that Christis doctrine and his religion may be truely and sincerely conserued, taught, and set forthe amonge christen people, accordynge to the mere and pure trouthe of scrypture. and that all erroniouse and corrupte doctrine, and the teachers therof maye be reiected and corrected accordyngely.

By authoritie of ye gospel pr. & BB. may admitt or refuse & pforted.

3 The thyrde poynt wherin consistethe the iurisdiction commytted vnto priestes and bysshops by the auctoritie of goddis lawe, is to make and ordeyne certayne rules or canons, concernynge holydayes, fastynge dayes, the maner and ceremonies to be vsed in the ministration of the sacramentis, the maner of syngynge the Psalmes and spiritualle hymnes, (as sayncte Paule calleth theym) the diuersitie of degrees amonge the ministers, and the forme and maner of theyr ornamentes. and fynally concernynge suche other rites ceremonies and obseruaunces, as do tende and conduce to the preseruation of quietnes and decent order to be had, and vsed amonge the people, whan they shall be assembled together in the temple. For syth that scripture commaundeth, that all christen people, shulde at certayne tymes assemble them selfe, and conuene together in some publique or open place, there to inuocate, and calle vpon the name of god, there to here

3. to make rules & canons ceremonies.

Ephe. v. Coll. iii.

here his wyll and his worde by our preachers, there to receyue the Sacramentes, there to gyue laude and prayſe to god in pſalmodie, in prayers, in medytations, and in redynge. and fynally with all humilitie and reuerent ordre, to magnifie, extoll, and ſet forth the honour of god with all our poſſible power. And for aſmoche alſo as great trouble, vnquietnes, and tumulte myghte aryſe amonge the multytude ſo aſſembled, in caſe there were no certayne rules, ordynaunces, and ceremonies preſcribed vnto them, wherby they ſhulde be conteyned in quietnes, and not ſuffered to do euery man after his owne faſhion or appetite: it belongeth vnto the iuriſdiction of prieſtes or byſſhoppes, to make certayne rules or canons, concernynge all theſe thynges, and for the cauſes aforeſayd. For lyke as in the gouernance of a priuate familie, or in the gouernance of a ſchole, it belongeth vnto the good man, or ruler of that houſe, or the ſchole maiſter to preſcribe the tymes, whan his chylderne and ſeruauntes ſhall worke, whan they ſhall reſt, whan they ſhall lerne, whan they ſhall praye, and ſuche other thynges: So in the publique & open temple or churche, it appertayneth alſo vnto them, that haue the gouernance of the churche, in thoſe poyntes to deuiſe and preſcribe ſuche neceſſarie and conuenient ceremonies and ordenaunces vnto the people, for the cauſes aboue reherſed, as ſhall tende to theyr profyte and increaſe in Chriſtis religion, and ſhall alſo tende to the honoure of god, and good tranquillitie of the ſaid people. For ſurely ſaynct Paule hym
1. Cor. xi. ſelfe dyd preſcribe, and make ſuche rules vnto the Corinthians, and commanded alſo other byſſhops to do the ſemblable. And the holy fathers of the churche at the begynnynge, before there were any chriſten princis, vpon great and vrgent conſiderations, dyd ordeyne the celebratynge of the ſonday, of Eaſter daye, and certayne other feaſtes, and the faſtinge of lent, and alſo diuers other ſuche cerimonies in the churche, wherof a great parte is obſerued through all Chriſtendome vnto this daye. The contynualle obſeruation

lent.

wherof

wherof was alwayes thought vnto the holy fathers very necessarie: for asmoche as suche traditions, and ceremonies be as a certayne neressarie introduction, or lernynge expedient to induce and teache the people reuerentely to vse them selfe in theyr outwarde worshyppynge of god, and be also (as you wolde say) certayne peynted hystories, the often sight & contemplation wherof, causeth the people the better to remembre the thynges sygnified, and represented in the same.

For the better declaration of which thre pointes, two thynges be to be noted, Fyrst that althoughe the hole Jurisdiction apperteynynge (as is afore sayde) vnto priestes and bysshops, be commited vnto them in generall wordes (as it appereth by dyuers places of scripture, and specyally in the .xx. chapiter of thactes, where thapostle sayth: Take dylygent hede to your selfes, & to al your hole flocke, amonges whom the holy goost hath set, ordeyned, and made you bysshoppes, to rule. & gouerne the churche of god) Yet there is also a particuler order, fourme, and maner requisite to the due execution of the same. accordynge to the sayinge of sayncte Paule, Loke that all thynges be done in the churche semely and in a decent order. Nowe this particular maner & fourme is not expressely declared, determyned, or prescribed in scripture: but was, and is lefte to be declared frome tyme to tyme, and from age to age by certayne positiue rules and ordynaunces, to be made by the ministers of the churche, with the consent of the people, before suche tyme as prynces were chrystened. and after they were christened, with thauctoritie and consent of the sayde princis and their people. For lyke as thauctoritie to preache and teache, and to adminyster the sacramentes, althoughe it be commytted vnto priestis and bysshops by expresse wordes of scripture, yet there is no expresse mention concernynge the particuler circumstances, conuenient to be vsed in the execution of the same: Euen so in the power of iurisdiction. althoughe the same be by general wordes in scripture commytted vnto priestes and bysshoppes, yet there is no

Act.xx.

1.Co.xiiii

particuler mention, what fourme, order, or processe shulde be vsed in the execution of any parte therof. As for an example concernynge the sentence of excommunication, although the cognicion of crymes, for the whiche the sayd sentence is to be gyuen, and the examination of the wytnes also necessarye for the triall of the crymes, and for the instruction of hym, that shall gyue the sayd sentence, be commytted by generall wordes of scrypture vnto priestes and bysshoppes: yet there is no mention made in scrypture, howe the parties offendyng, or the wytnesse shall be cited and called to appere before the priestes or bysshoppes. nor there is no mencion made, what processe or peyne shall be vsed agaynste them, in case any of them shall disobeye the callynge or sentence of the prieste, or bysshoppe. nor fynally there is any mention made of any other circumstaunce of tyme, place, or persone necessarie to be vsed in the due execution of the sayde sentence of excommunication. But all these thynges were afterwarde deuised and ordeyned by the churche, and the mynysters of the same, and by the consent of those people, whiche professed the name of Christe. And that this is of trouth, it appereth by suche ordinaunces, as sayncte Paule hym selfe, and other thapostles deuysed, and prescrybed to be obserued in certayne churches, as well concernynge the excommunicatynge of the Corinthian, and dyuers others, as also concernyng, that men shulde praye bare heeded, that women shulde kepe sylence, and not take vpon them to teache in the churche, that two prophetes or preachers shulde not speake at one tyme in the churche, but that one shulde gyue place to the other, that the almes of poore men shulde be gathered, and howe and by whom, after it was gathered, it shuld be dystributed, with suche other lyke thynges. And this thynge also appereth to be true, by the canons and rules, deuysed and made by the bysshoppes and councelles, concernynge the premysses, durynge the tyme that the churche was subiecte to infidel pryncis, and before any pryncis were christened. Durynge all whiche

Cognition, examination to pr. a B.

i Cor. v.
i. Tim. i.
i. Cor. xii.
i Co. xiiii.
i Co. xvi.

whiche tyme it is euident, what constitucions and Canons they, with the consent of the people made, concernynge the premysses. In so moche that kynges and princis, after they had ones receyued the fayth of Christe, and were baptysed, consyderynge the same to tende to the furtheraunce of Christis religion, dyd not onely approue the sayde canons, then made by the churche: but dyd also enacte and make newe lawes of their owne, concernynge the good ordre of the churche, and furthermore dyd also constrayne theyr subiectes, by corporall peyne and punysshement to obserue the same. For it is out of all doubte, that the priestes and bysshoppes neuer hadde any auctoritie by the gospell, to punysshe any man by corporall violence: & therfore they were oftentymes moued of necessitie to requyre christen princis to entrepone their auctoritie, and by the same to constrayn and reduce inobedient persones vnto the obedyence and good ordre of the churche. Whiche the christen princis, as goddis ministers in that parte, and for the zeale they had to thestablysshynge of Christis religion, not onely dyd gladly execute: but dyd also gyue vnto priestes and bysshops further power and iurisdyction in certayne other temporall and ciuile matters, lyke as by the lawes, statutes, immunyties, priuyledges, and grauntes of princis made in that behalfe, and by the vses also and customes of sondry realmes and regions, it dothe manyfestly appere. And therfore it was, and shall be alwayes lefull vnto the sayd kynges and pryncis, and theyr successours, with the consent of theyr parlyamentes, to reuoke and call agayne into theyr owne handes, or other wyse to restrayne al the power and iurisdiction, whiche was gyuen and assygned vnto priestes and bysshoppes by the lycence, consente, sufferaunce, and auctoritie of the sayde kynges and princis, and not by thauctoritie of god and his gospell: whan so euer they shall haue suche groundes and causes so to do, as shalbe necessary, holsome, & expedyent for the wele of theyr realmes, the repressynge of vice, and thencreace of Christis fayth and religion.

pr. & B. can punisse none by corporall violence.

cibil power in B. fro kinge

lawful to take cibil power fro pr. & B.

cibil power not by gods authoritie in pr. & B.

2 The seconde thyng to be noted is, that lyke as it is the wyl and commaundement of god, that priestes and bishops shuld in the execution of all those thynges, whiche apperteyne vnto theyr iurisdiction by the auctoritie of the gospell (as is afore sayd) attempre theyr doinges and procedynges with all charitie and myldenes. and shulde forsee by theyr synguler wisedome, that they pronounce no sentēce, nor prescrybe, or make any constitution or ordinaunce, whiche may in any wise be preiudicall, or hurtefull vnto theyr flocke, but suche as vndoubtedly do tende as well to the good preseruation and encrease of Christis true religion, as also of christen charitie and tranquillite to be had amonge them: euen so and in lyke maner all the people being vnder theyr cure, and within the limites of theyr sayd iurisdiction (of what estate or condicion soeuer they be) be also bound by the lawe of god, & by the order and bonde of charitie, humbly to obeye them, & to fulfyll all theyr said preceptes & ordinances, duly & rightfully made by thauctoritie of theyr said iurisdiction. specially beynge the same ones receiued by the comon consent of the peole, and auctthorised by the lawes of the christen princis. wherin neuertheles one rule, or canon is necessary to be considered and obserued concernynge the obedience, whiche is required in the thyrde & last parte of the said iurisdiction. That is to say, For asmoche as the gretest part therof consisteth only in outward ceremonies, and such thinges as be of them selfes but meane & indifferēt thinges (that is to say, neyther cōmāded expresly in scripture, nor necessarily conteyned or emplied therin, nor yet expresly repugnant or cōtrary therunto) Surely there is no other obedience required in the sayd thirde parte, but that men may laufully omitte, or do otherwyse than is prescribed by the sayde lawes & cōmandementes of the priestes and byssshops. so that they do it not in contempt or despite of the sayd power & iurisdiction: but haue some good & resonable cause so to do, and offend not, nor sclander not theyr neighbours in theyr so doinge. For in these pointes christen men must study

pr. & B. lawes may be disobey wont offence

to

to preserue that christen libertie: wherunto they be called and brought by Christis blode & his doctryne. That is to say, Al though men ought to repute and thynke, that the observation of suche thinges be expedient, and necessarie for suche endes and ententes as they be made for (as holydayes were instituted, to thentent the people shulde knowe, what tyme they shuld assemble them sel̄ in the churche, there to honour god, to here and lerne the worde of god, and to receyue the sacramentes: & lykewise fastingdayes, to thintent the people shulde be more sobre, & apt to prayer, and also to here and occupie their hole meditation in the worde of god, and so forth in other constitutions) And although men ought to repute & thinke that all the saide endes & ententes be also very good, expedint, & necessary, as well for a cōmune order & tranquillitie to be had amonge the people, as also for the better instruction and inducement of the people vnto the obseruation of those thynges, wherin consisteth, in dede, that spirituall iustice, & that spirituall honour & seruice, whiche god requireth of vs: yet surely men may not esteme them, but as thinges indifferent, and of no suche necessitie, but that men may vpon causes resonable, well omitte and leaue the same vndone, so that it be not in case of contempte or sclaunder. This rule & canon men must diligently lerne. For surely the want of the knowlege hereof hath ben the occasion of many great abuses, and superstitions amonges christen people. while a great part of them regardeth and esteemeth more the obseruation, & contrary conceyueth more gruge & scrupse in their conscience for the transgression of mens tradicions, and suche workes, as of their owne wylles & elections they haue chosen and determyned with them selfe to do: than thobseruynge or breakynge of goddis owne preceptes, commaunded of his owne mouth. And ye this is of trouth, we se it by dayly experience in diuers countreys of this realme, wherin many of the people beleue surely, that they more highely merite by abstey-ninge from eatynge of an egge vpon the fryday, and more dampnably synne in doing the contary, although they shuld

haue good and reasonable cause so to do, and dyd it without contempte of the iurisdyction or sclander of their neighboure, than by the exercysynge of any of the workes of charitie, cōmaunded by god, or commytting of thefte, or fornication, or suche other lyke offences, contrary to the lawes of god.

5. ¶ Fynally, beinge thus declared, not onely what is the vertue and efficacie, with the hole institution, and vse of the sacrament of holye orders: but also in what thynges consysteth the power and iurisdyction of priestes and byshoppes, and vnto what limyttes the same is extended by thauctoritie of the gospell, and also what is added therunto by the grauntes and suffrances, or permyssion of kynges and princis: we thynke it conuenient, that all bysshops and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that, where as certayne men do imagyne and affyrme, that Chryste shuld gyue vnto the bysshoppe of Rome power and auctoritie, not onely to be heed and gouernour of all priestis and bysshoppes in Christis churche, but also to haue & occupie the hoole monarchie of the world in his handes, and that he may therby laufully depose kynges and princis from theyr realmes, dominions, and seignories, and so transferre and gyue the same to suche persones as hym lyketh: that is vtterly false and vntrewe. For Christe neuer gaue vnto sayncte Peter, or vnto any of the apostles, or theyr successours, any suche auctoritie. And thapostelles sainte Peter and sayncte Paule do teache and commaunde, that all christen people, as well priestes and bysshoppes, as others, shoulde be obediente and subiecte vnto the princis and potentates of the worlde, although they were infidels. And as for the bysshoppe of Rome, it was many hundreth yeres after Christe, before he coulde acquire or gette any primacie or gouernaunce aboue any other bysshoppes, out of his prouince in Italie. Sith the whiche tyme he hath euer vsurped more and more. And though some parte of his power was gyuen vnto hym by the consent of the emperours,

Authoritie of B. off Rome fals.

i. Petr. ii. Rom. xiii.

kynges

kynges, and pryncis, and by the cõsent also of the clergie in generalle councelles assembled: yet surely he atteyned the moste parte therof by marueylous subtilitie and crafte, and specyally by colludynge with greatte kynges and pryncis, sometyme trapninge theym into his deuotion, by pretense & colour of holynes and sanctimonie, and some tyme constraynynge them by force and tyranny. Wherby the sayde bysshoppes of Rome aspired and arose at lengthe vnto suche greatnes in strengith and auctoritie: that they presumed, and toke vpon them to be heeddes, and to put lawes by theyr owne auctoritie, not onely vnto all other bysshoppes within Christendome, but also vnto themperours, kynges, & other the princis and lordes of the worlde, and that vnder the pretense of the auctoritie committed vnto theym by the gospell. Wherin the sayde bysshops of Rome do not onely abuse, and peruert the true sense and meanynge of Christis worde: but they doo also cleane contrarye to the vse and custome of the primitiue churche. and also do manyfestly violate as well the holy canons, made in the churche immediately after the tyme of the apostels, as also the decrees and constitutions made in that behalfe, by the holy fathers of the catholyke churche, assembled in the fyrst generall councelles. and finally they do transgresse theyr owne professyon, made in theyr creation. For all the bysshoppes of Rome alwayes, whan they be consecrated and made bysshoppes of that see, do make a solemne professyon, and vowe, that they shall inuiolably obserue and kepe all the ordinaũces, made in the eight fyrst generall coũcelles, amonge the whiche it is specially prouided and enacted, that all causes shall be fynished and determyned within the prouince, where the same be begon. and that by the bysshops of the same prouince. and that no bysshop shall exercyse any iurisdiction out of his owne diocese or prouince. and dyuerse suche other canons were they made and confyrmed by the sayd councels, to represse and take away out of the churche, all suche prymacy & iurisdiction ouer kynges and bysshops,

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haue good and reasonable cause so to do, and dyd it without contempte of the iurisdyction or sclander of their neighboure, than by the exercysynge of any of the workes of charitie, cōmaunded by god, or commytting of thefte, or fornication, or suche other lyke offences, contrary to the lawes of god.

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Authoritie of B. off Rome fals.

t. Petr. ii. Rom. xiii.

kynges

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as

as the byſſhops of Rome pretend nowe to haue ouer the ſame. And we fynde, that diuers good fathers byſſhops of Rome did gretly reproue, yea & abhorre (as a thynge clene contrarie to the goſpel, and the decrees of the church) that any byſſhop of Rome, or els where, ſhulde preſume, vſurpe, or take vpon hym the tytle and name of the vnyuerſall byſſhop, or of the heed of all prieſtes, or of the hyghest prieſte, or any ſuche lyke tytle. For confirmation wherof, it is out of all doubte, that there is no mencion made, neyther in ſcripture, neyther in the wrytynges of any autenticall doctour, or auctour of the churche, beinge within the tyme of the apoſtles: that Chriſte dyd euer make or inſtitute any diſtinction or dyfference to be in the preeminence of power, ordre, or iuriſdiction betwene the apoſtles them ſelfe, or betwene the byſſhops them ſelfe. But that they were all equall in power, order, auctoritie, and iuriſdiction. And that there is nowe, and ſythe the tyme of thapoſtels any ſuche diuerſitie, or difference amonge the byſſhops: it was deuyſed by the auncient fathers of the prymitiue churche, for the conſeruation of good order, and vnitie of the catholyque churche. and that eyther by the conſent and auctoritie, or els at the leſte by the permyſſion and ſufferaunce of the princis and ciuile powers for the tyme rulynge. For the ſayd fathers, conſideryng the great and infinite multytude of chriſten menne, ſo largely encreaſed throughe the worlde, and takyng exampples of the old teſtament: thought it expedyent to make an ordre of degrees, to be amonge byſſhops, and ſpirituall gouernours of the church. and ſo ordeyned ſome to be patriarkes, ſome to be primates, ſome to be metropolitanes, ſome to be archbiſſhops, ſome to be biſſhops. And to them dyd limite ſeuerally, not only their certayne dioceſes or prouinces, wherin they ſhuld exercyſe their power, & not excede the ſame: but alſo certayn boundes & limittes of their iuriſdiction & power. In ſo moch, that where as in the tyme of thapoſtles it was lawful indifferently to all biſſhops, (certayn of them aſſemblyng them ſelf togyther) to conſtitute and

Concilium tertium Carthaginēſe cap. xxvi. Gregorius. iiii. epiſtolarū in dictione xiii. epi. xxiii.

no diſtinction or difference of Apoſtles, or byſſhops. all equal.

inequalitie an humane inſtitution.

byſſhops & archb. humane ordinance.

lawful for all B. to conſecrate B.

and consecrate other bysshops, the sayd fathers restrayned the sayd power, and reserued the same in suche wise, that without the consent and auctoritie of the Metropolitane or archbysshop, no bysshop shuld be cōsecrated within any prouince. and lykewise in other cases theyr powers were also restrayned for suche causes, as were than thought vnto them conuenient. whiche differences the sayd holy fathers thought necessarie to enacte, and establishe by theyr decrees and constitutions, not for that any suche dyfferences were prescribed or establyshed in the gospell, or mencioned in any canonicall writinges of thapostels, or testified by any ecclesiasticall writer within thapostels tyme: but to thentent that therby contention, strife, variance, and scismes or diuision, shulde be auoyded, and the churche shulde be preserued in good order, and concorde.

no difference prescribed by ye gospell.

¶ And for the better confirmacion of this parte, we thinke it also conuenient, that all bysshoppes and preachers, shall instructe and teache the people, commytted vnto theyr spirituall charge, that Christe dyd by expresse wordes prohybite, that none of his apostels, or any of theyr successours, shulde vnder the pretense of the auctoritie gyuen vnto theym by Christe, take vpon them thauctoritie of the swerde, that is to say, the auctoritie of kynges, or of any ciuyle power in this worlde. yea or any auctoritie to make lawes or ordynances, in causes appertayninge vnto ciuile powers. Trouthe it is, that priestes and bysshops may execute all suche temporal power and iurisdiction, as is committed vnto them, by the ordinance and auctoritie of kynges or other ciuile powers, and by the consent of the people (as officers and minysters vnder the sayd kynges & powers) so longe as it shall please the sayd kynges and people to permitte and suffre them so to vse and execute the same. Not wihstandynge, yf any bysshoppe, of what estate or dignitie so euer he be, be he bysshop of Rome, or of any other citie, prouince, or diocese, doo presume, or take vpon hym auctoritie or iurisdiction, in causes

Ch. expressly forbyddeth civil power to be taken of ministers.

or matters, whiche apperteigne vnto kynges and the cyuyle powers, and theyr courtes, and wyll maynteyne or thynke, that he may so do by thauctoritie of Christe and his gospell, although the kynges and pryncis wolde not permytte and suffre hym so to doo: No doubte that bysshoppe is not worthy to be called a bysshoppe, but rather a tyranne, and an vsurper of other mens rightes, contrary to the lawes of god, and is worthye to be reputed none otherwyse, than he that gothe aboute to subuerte the kyngedome of Christe. For the kyngedome of Christe in his churche is a spirituall and not a carnall kyngdome of the worlde, that is to saye, the veray kyngedome, that Christe by hym selfe, or by his apostels and disciples sought here in this worlde, was to brynge all nations frome the carnalle kyngedome of the prynce of darkenes, vnto the lyght of his spirituall kyngedome: and so to reigne hym selfe in the hartes of people by grace, faith, hope, and charitie. And therfore, syth Christe dyd neuer seke nor exercise any worldly kyngedome or domynion in this worlde, but rather refusynge and fleynge from the same, dyd leaue the sayd worldly gouernance of kyngdomes, realmes, and nations to be gouerned by pryncis and potentatis (in lyke maner as he dyd fynd them) and commanded also his apostels and disciples to do the semblable, as it was sayde before: what so euer prieste or bysshoppe wyll arrogate or presume vpon hym any suche auctoritie, and woll pretende the auctoritie of the gospell for his defense therin, he doth nothyng els, but in maner (as you wold say) crowneth Christe agayne with a crowne of thorne, and traduceth and bryngeth hym forthe agayne with his mantell of purpure vppon his backe, to be mocked and scorned of the worlde, as the Jewes dyd, to theyr owne damnation.

¶ More ouer, the trouthe is, that God constituted, and ordeyned thauctoritie of christen kynges and pryncis, to be the mooste hyghe and supreme aboue all other powers and offices in the regiment and gouernaunce of his people: And com-

commytted vnto them, as vnto the chiefe heades of theyr common welthes, the cure and ouersyght of all the people, officium regis.
whiche be within theyr realmes and dominions, without any exception. And vnto them of right, and by godes commaundement belongeth, not onely to prohybite vnlaufull violence, to correcte offenders by corporall deathe, or other punyshment, to conserue moral honestie amonge their subiectes, accordynge to the lawes of their realmes, to defende Iustice, and to procure the publike weale, and the commen peace and tranquillitie in outwarde and erthly thinges: but specially and principally to defende the fayth of Christe and his relygion, to conserue and mainteyne the true doctrine of Christe, & all suche as be true preachers & setters forth therof, and to abolyshe all abuses, heresies, and idolatries, whiche be brought in, by heretiques and yuell preachers, and to punyshe with corporall paynes suche as of malice be occasioners of the same, and fynally to ouer se, and cause that the sayde priestes and byshoppes do execute theyr sayde power, office, and iurisdyction truely, faythefully, and accordynge in all poyntes as it was gyuen and cõmytted vnto them by Christ and his apostles. Whiche not withstandynge we maye not thynke, that it doth appertayne vnto thoffyce of kynges and princes, to preache and teache, to admynistre the sacramentes, to absoyle, to excommunicate, and suche other thynges, belongynge to thoffyce and admynistration of byshops and priestes: but we muste thynke and beleue, that god hath constituted and made christen kynges and princis, to be as the chiefe heedes and ouerlokers ouer the sayde priestes and byshoppes, to cause them to administer their offyce and power commytted vnto them, purely, and synserely. and in case they shall be neglygent in any parte therof, to cause them to supplye and repayre the same agayne. And god hathe also commaunded the sayde priestes and bisshoppes, to obey with all humblenes & reuerence, all the lawes made by the sayde princis, beinge not contrarye to the lawes of god, what so euer

No. xiii.

they be: and that not onely propter iram, but also propter conscientiam. whereby it appereth well, that this pretended monarchie of the byshop of Rome is not founded vpon the gospell, but it is repugnant thereunto. And therfore it appertayneth vnto Christen kynges and princes, for the dyscharge of theyr office and dutie towardes god, to endeuoure them selfe, to reforme and reduce the same agayne vnto the olde lymyttes and pristine state of that power and iurisdiction, which was gyuen vnto them by Christe, and vsed in the primitiue church. For it is out of all doubte, that Christis faith was than moste firme and pure, & the scriptures of god were than best vnderstanded, and vertue dyd than moste habounde and excell. And therfore it muste nedes folowe, that the customes and ordynaunces than vsed and made, muste nedes be more conforme and agreable vnto the true doctrine of Christe, and more conducyng to the edifieng and benefyte of the churche of Christ, than any customes or lawes vsed or made syth that tyme. And therfore where as the kynges moost royall maiestie, consyderynge of his most excellent wysedome, not onely the notable decaye of Christis true and perfytte religion amonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite damages & preiudices, which we and other his subiectes continually susteyned, by reason of that longe vsurped and abused power, whiche the bishops of Rome were wonte to exercyse here in this realme, hath nowe of his moste godly dysposition, and by the consent of his nobles spirituall and temporall, and by thauctoritie of the hole parlyament, determyned, no longer to suffre the byshop of Rome to execute any parte of his iurisdiction here within this realme, but clerely to delyuer vs frome the same, and restore vs agayne to our olde lybertie. Surely we haue great cause moste ioyfully and thankefully to embrace and accepte the same, consyderynge that therby no preiudice is done to goddis worde or his ordynaunces. For as we haue shewed and declared before, it was by princis and mens ordinaunce

dynance and sufferances onely, that the bysshop of Rome exercysed any suche iurisdiction within this realme, and not by any auctoritie gyuen vnto hym by Christe. And as for the Bisshop of Rome he can not pretende hym selfe no more to be greued or iniuried therwith, than the kynges Chauncellour, or any other his offycers myght worthily thinke, that the kinges highnes shulde do hym wronge, in case he shulde vpon good causes remoue hym from his sayde rome and office, and commytte it vnto a nother. And as for vs and other the kynges faythfull subiectes, we shall vndoubtedly receyue and haue therby synguler welthe and commoditie, as well spirituallye to the edifienge of our soules, as corporally, to thencreace of our substaunce and ryches. The whiche, howe moche was enpayred & decayed contynually from tyme to tyme, by the great exactions of the bysshoppes of Rome, and suche treasure as went yerely out of this realme to his cofers, for annates and exemptions, dyspensations, pardones, and suche other vnprofitable thynges, or rather veray trifles: we doubte not, but all men endued with any wytte and zeale to the welthe of this out countrey, doo ryght welle perceyue and vnderstande.

## The Sacrament of extreme vnction.

As touchynge the sacrament of extreme vnction, we thynke it conuenient, that all bysshoppes and preachers shall instructe and teache the people, committed vnto their spyrituall charge, Fyrste howe that the .vii. Apostles beinge sente oute by Christe, and commaunded to go two and two into the worlde to preache his worde, amonges other miracles, whiche they wroughte by the power of god, they cured also, & restored many sycke men vnto helthe, anoyntynge them with oyle. Mar. vi.

Seconde, that although it be not expressed in scripture, that the sayde apostles had thay any newe commaundement of Christe to annoynte suche as they healed with oyle: yet forasmoche as the holy Apostle saynt James, endued with the holy spirite of Christe, prescrybed a certayne rule or doctryne, and gaue in maner a commaundement, that whan so euer any persone shulde fortune to fall sycke, he shulde call or sende for the priestes or auncientes of the churche, and cause them to praye ouer hym, annoyntynge hym with oyle in the name of our lorde, and further added hereunto, as an assured promyse, that by the sayde prayer of the priestes, and the sycke persone, made in ryghte faythe and confydence in god, the sycke man shulde be restored vnto his helthe, and god shulde set hym on fote agayne, and yf he were in synne, his synnes shulde be forgyuen hym: it shall therfore be veray necessarie and expedient, that all true christen people do vse and obserue this maner of annoyntynge of sycke persones, with due reuerence and honour, as it is prescribed by the holy apostell saint James. That is to say, whan so euer any person amonges vs shall fall into any daungerous syckenes, let him call the priestes of the churche, with other good and auncyente christen people, and let them go vnto the sycke persone, and there, not onely comforte hym corporally, but also gyue hym goostly instructions, and exortations to lament and be sory for his synnes, to perseuer in the right faythe of Christe and charitie towardes his neyghbour, to beare and sustayne patiently the greses and peynes of his maladie for goddis sake, reputynge the same as the manifest token of the loue and fauour of god towardes hym, to contemne the worlde, and to desyre to reygne with Christe in heuen, and suche other thinges. Whiche done, then let the priestis and the company there assembled, and the sycke man hym selfe also (as his sickenes wyl suffre hym) pray vnto god with ful hope and confidence, as wel for the remyssion of his synnes, as for the recouerie of his helthe, (yf it shall so stande with goddis pleasure) let the

Iacob. v.

priestis

priestes anoynt the sycke man, accordinge to the teachinge of
sainct Iames. and no doubt the feruent and faithfull prayer Iacob. v.
of the priestes, and other persons afore sayd, ioyned with the
due contrition and faith of the sycke person, shall obteyne of
almyghty god all thinges, whiche shall seeme vnto god ne-
cessarie for the helth and comfort as wel of the soule as of the
bodily sickenes of the sayd persone.

Thyrdly, howe that the holy fathers of the churche, consy-
derynge this place of saynt Iames, and the maner also of a
noyntynge of sycke men, vsed by the apostels (as was afore
sayd) thought it conuenient to institute and ordeyn, that this
maner of anoyling of sicke men, prescribed by saint Iames,
shulde be obserued contynually in the churche of Christe, as
a very godly and holsome medicine, or remedye to alleuiate
and mitigate the diseases & maladies, as wel of the soule as
of the body of christen men. And to the intente the same shuld
be had in more honour and veneration, the sayd holy fathers
willed & taught, that all christen men shuld repute & accompt
the sayd maner of anoylinge amonge thother sacramentes of
the churche, for asmoche as it is a visible signe of an inuisible
grace. Wherof the visible signe is the anoylynge with oyle
in the name of god: whiche oyle (for the naturall proprietes
belonginge vnto the same) is a very conuenient thyng to sig-
nifie and figure the great mercy and grace of god, and the
spirituall lyght, ioy, comfort, & gladnesse, whiche god pow-
reth out vpon all faithfull people, callyng vpon hym, by the
inwarde vnction of the holy goost. And the grace conferred
in this sacrament, is the relief, and recouerie of the disease
and sickenes, wherwith the sycke person is then diseased and
troubled, and also the remission of his synnes, yf he be then
in synne. This grace we be assured to opteyne by the vertue
and efficacie of the faythfull and feruent prayer, vsed in the
ministration of this sacrament of anoylynge, accordynge to
the sayenge of sainct Iames before rehersed, and also accor-
dyng to the sondry promises, made by Christe vnto the faith-
full

full prayer of his churche, as when Christe sayth, what so-
Matt.vii. euer ye shall aske and praye my father to gyue vnto you in
Mar.xi. my name, it shall be graunted vnto you. For the better vn-
derstandynge wherof, two thynges be here specially to be
noted: The fyrste is that saint James calleth here the prayer
to be vsed in the tyme of this inunction, the prayer of fayth.
wherby he meaneth, that this prayer oughte to be made in
that righte faith, truste, and confidence: whiche we ought
to haue in god to obteyne the effect of our petitions made in
the ministration of this sacrament. and that it ought to con-
teyne nothynge, but that shall stande with the pleasure, the
honour, and glorie of god. and that whanne we directe our
prayers vnto god for any bodili helth or relefe, or for any o-
ther temporall commoditie: we ought always to tempre our
sayd prayer with this condition, that is to saye, yf it shall soo
stande with goddis wyll and his plesure. And that we ought
to saye, as Christe sayd in his prayer vnto his father. Father
yf it shall plese the: I am content to die and suffre this shame-
full and cruell death of the crosse. Thy wyll be fulfylled here-
Mat.xxvi in, let not my wyll and desire be folowed. but lette thy wylle
and disposition be fulfylled, wherunto I holly commyt my-
selfe. The seconde thynge to be noted is, that to the attai-
nynge of the sayde grace, conferred in this sacramente of ex-
treme vnction, it is expedient also, that the syeke personne
hym selfe shall knowledge his offences towardes god and
his neyghboure, and aske forgyuenes of them for the same.
and lyke wyse forgyue all theym that haue offended hym in
worde or dede. and so beynge in parfyte loue and charyte, to
praye hym selfe (as he maye) with faythfull harte and full
hope and confydence in god for the remyssyon of his synnes,
and restorynge vnto his bodyly helthe, yf it shall soo stande
with goddes pleasure. And therfore the sayde apostle addeth
immediatlye vnto this place these wordes folowynge, Con-
Jaco.v. fesse youre faltes and offences, whiche ye haue trespased one
to an other, and be you redy and gladde to forgyue the same

for

for goddis sake, and to aske forgyuenes the one of the other, and so beynge reconciled, praye eche for other: and than you shall atteyne perfyt helth of all your infirmities, as well spiritual as corporal. For yf you be so affected in hart, and vnited and knitte the one to the other in perfite charitie: no doubt ye be iustified, in the sight of god, and without doubte your prayer shal be herde and accepted of god. For surely the prayer of the man iustified is of meruelous vertue and efficacie in the acceptation of god, as it appereth by the exaumple of Elias the prophete. who althoughe he were but a man, and subiecte to affections as other men be: yet bycause he was a iuste man, whanne he prayed to god, that neyther rayne nor dewe shulde descende vpon the lande of Israell from heuen by the space of thre yeres and syxe monethes, god graunted his prayer, and wold not suffre that any rayne or dewe shuld fall vpon the sayde lande by the sayde space. whereby arose an extreme derthe and famyne amonges them of that countrey. And afterwarde whan the sayd Elias prayed agayn to god to sende rayne and moysture vpon the sayde lande: God lykewyse herde his prayer, and sente downe rayne plentyfully vppon the erthe, and so the erthe brought forth all kyndes of fruite agayne, in lyke maner as it was wonte to doo before, to the great comforte of the peple.

iii. Re. xvii. Luce. iiii.

¶ Finally, we thynke it conuenient, that all bysshoppes and preachers shall instructe and teache the people, committed to theyr spirituall charge, Fyrste, that no man ought to thinke, that by the receyuinge of this sacrament of anoyling, the sicke mans lyfe shall be made shorter: but rather that the same shall be prolonged therby. consyderynge the same is instituted for recouerie of helthe both of the soule and body.

Seconde that it is an euyll custome to dyfferre the admynystration of this sacrament, vnto suche tyme, as the sicke persons be brought by sickenes vnto extreme perill and ieoperdie of lyfe, and be in maner in dispayre to lyue any lenger.

Thirdely that it is laufull and expedient to admynister this

sayd sacrament vnto euery good christen man, in the maner and fourme before rehersed: soo ofte and whan so euer any great and perillous sicknes, and maladie shall fortune vnto them. For the trouth is, that the holy fathers of the churche dyd neither call this sacrament, the extreme vnction (that is to saye, the laste vnction) bycause it shulde be ministred laste and after al other sacramentes. neyther yet they dyd ordeine, that the same shuld be ministred onely, when sycke men shuld be brought vnto the extreme panges of deth: but they dyd call it by the sayd name of Extreme vnction, bicause it is the last in respecte of thother inunctions, whiche be ministred before in the other sacramentes of baptisme and confyrmation (In both whiche sacramentes, christen men be also annopled and annoynted.) And the trouthe is also, that the sacramente of the Altare, beinge duely receaued, is the very spirituall foode, and the very necessarie sustentation, comforte, and preseruation of all christen men in all daungerous passages and aduentures. And therfore it is expedient, that the sayde sacrament of the altare shoulde be receyued after this annoplynge, done in the tyme of sickneſſe. For surely the receauinge of the body of our sauiour Jesu Christe, is the very perfection, not onely of this, but also of all the other sacramentes.

And, as vnto the ordinance of the holy fathers, concerning the tyme, when this sacrament of extreme vnction shulde be ministred and receaued: it is out of all doubte, that they wylled and ordeyned, that the same shulde be obserued, accordyng to the institution of the apostle sainct James. Whiche was, that it shulde be ministred and receyued, so ofte and whan so euer any man shulde fortune to be sycke of any daungerous sycknes. and also at suche tyme as the sicke man hym selfe were of perfyte remembraunce, iudgement, dyscrecion, and knowlege, in suche thynges as do apperteyne vnto the profession and offyce of a good christen man. For (as it was sayd before) saint James requireth suche Judgement, suche spirituall affections, and motions, and also suche desyre, and deuotion,

noticion to be in the sycke man: that he hym selfe, in the tyme of his anoyling, shuld not only hartily, faithfully, deuoutly, and religiously prayse god, and thanke god for his visitation, & punyshement: but also puttinge his hole confidence and truste in god, and soo commyttynge hym selfe holly into his handes and mercy, shulde inuocate and call vppon hym for the remission of his synnes, and recouerie of his helthe, and fynally shulde declare his charitie, in forgyuinge, and asking of forgyuenes for all offences commytted by hym agaynste his neyghbour, or by his neyghboure agaynst hym.

¶ Thus beinge declared the vertue and efficacie of all the seuen sacramentes, we thinke it conuenient, that al bysshops and preachers shall instructe and teache the people, commytted to theyr spirituall charge, that althoughe the sacramentes of Matrimonye, of Confirmation, of holy Orders, and of Extreme vncton, haue ben of longe tyme paste receaued, and approuid by the commune consent of the catholique churche, to haue the name and dignitie of sacramentes, as in dede they be well worthy to haue (forasmoche as they be holy and godly sygnes, wherby, and by the prayer of the minister, be not onely signyfied, and represented: but also gyuen and conferred some certayne and specyal gyftes of the holy goste, necessarie for christen menne to haue for one godly purpose or other, lyke as it hath ben before declared) yet there is a difference in dignitie and necessitie betwene them and the other thre sacramentes, that is to saye, the sacramentes of Baptisme, of Penance, and of the Altar, and that for diuers causes. Fyrste bycause these thre sacramentes be instituted of Christe, to be as certayne instrumentes or remedies necessarie for our saluation, and thatteynyng of euerlastynge lyfe. Seconde, bycause they be also commaunded by Christe to be ministred and receaued in theyr outwarde visible signes. Thyrdly, bycause they haue annexed & cōioyned vnto theyr sayde visible signes suche spirituall graces, as wherby oure synnes be remytted and forgyuen: and we be perfytely re-

newed, regenerated, purified, iustified, and made the very membres of Christis mysticall body, so ofte as we worthily, and duely receaue the same.

Here foloweth the thyrde part of this treatyse, conteynynge the Exposition or declaration of the tenne Commaundementes.

## The tenne commaundementes.

1 THou shalte haue none other goddis, but me.
2 Thou shalte not make to thy selfe any grauen thynge, ne any similitude of any thyng, that is in heuen aboue, or in erthe beneth, nor in the water vnder the erthe, thou shalte not bowe downe to them, ne worshyppe them.
3 Thou shalte not take the name of thy lorde god in vayne.
4 Remembre that thou doo sanctifie, and kepe holy thy Sabbot daye.
5 Honour thy father and mother.
6 Thou shalte not kylle.
7 Thou shalte not commytte adulterie.
8 Thou shalte not steale.
9 Thou shalt not beare false wytnesse ageynst thy neighbour.
10 Thou shalte not desyre thy neighbours house, his wyfe, his seruaunte, his mayde, his oxe, his asse, ne any other thyng that is his.

### The Exposition of the fyrste commaundement.

The fyrste commaundemente, lyke as it is fyrste in order, so it is the moste chiefe, and principall amonge al the other preceptes. For in this fyrste commaundement, god requyreth of vs those thynges, in the whiche consysteth his chiefe

chiefe & principal worſhyp and honour, that is to ſay, perfyte faith, ſure hope, & vnfeyned loue, and drede of god. And therfore as concernyng this cõmaundement, we thynke it conuenient, that all byſhops and prechers ſhal inſtructe and teache the people, committed vnto theyr ſpirituall charge, fyrſt that to haue god, is not to haue hym, as we haue other outewarde thynges, as clothes vpon our backe, or treaſure in our cheſtes, nor alſo to name hym with our mouthe, or to worſhyp hym with knelynge, or ſuche other geſtures: But to haue hym our god, is to conceyue hym in our hartes, to cleue faſte and ſurely vnto hym with harte and mynde, to putte all our truſte and confidence in hym, to ſette all our thoughte and care vpon hym, and to hange holly of hym, takynge hym to be infinitely good and mercyfull vnto vs.

Seconde, that god commaundeth vs thus to do vnto hym only, and to no creature, nor to no falſe and fayned god. For as a kynde and louynge man canne not be content, that his wyfe ſhulde take any other huſbande: ſo can not our mooſte kynde, and mooſte louynge god, and creatour be pleaſed, yf we ſhoulde forſake hym, and take any other fayned goddis. And ſurely he is more preſent with vs, & more redy to ſhewe vs all kyndnes and goodnes, than any creature is or can be. And all redye of his gyfte we haue all that we haue, meate, drynke, clothe, reaſon, wytte, vnderſtandynge, diſcretion, and all good thynges, that we haue, perteynynge both to the ſowle and the bodye. And therfore he can not beare ſo mocke vngratitude and vnkyndenes at our handes, that we ſhulde forſake hym, or elles fyye our fayth and truſte in any other thynges beſydes hym.

Thyrdely, that by this precepte god commaundeth vs, not onely to truſte thus in hym: but alſo to gyue hym the hole loue of our hartes aboue all worldly thynges. yea and aboue our ſelfes. So that we maye not loue our ſelfes, nor any other thynge, but for hym. accordynge as Moyſes ſayth in the boke of Deuteronomie, Thy lorde god is one god, and thou Deut. vi.

thou shalt loue hym with all thy harte, and with all thy lyfe, and with all thy mynd, and with all thy strength and power. And this loue muste bringe with it a feare, that euen for very pure loue we ought to be moche abashed, and afrayde, to breake the least of his commaundementes: Lyke as the chylde the more he loueth his father, the more he is lothe and afrayde to displease hym in any maner of case.

Fourthely, that all they offende agaynst this commaundement, whiche sette theyr hartes & myndes vpon any worldly thynge aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, more than we do vpon god, or for it we wolle offende god: truely that we make our god. For as sayncte Paule sayth, The couetouse man maketh his goodes, his god, and the glutton maketh his bely his god. For the one setteth his mynde more vpon his goodes, the other more vpon his bely: than they doo vpon god, and for them they wolde not sticke to offend god. and all these breake this commaundemen.

Colo. iii. Philli. iii

Item that all they, whiche haue more confidence in the creatures of god, than in god: doo also make the creatures of god, theyr god. And howe greuously god is offended therwith we fynde in the boke of Paralipomenon, where it is wrytten, That when Aza kyng of Juda being sore cõstrayned by Baasa kynge of Israell, sente for helpe to Benadad kyng of Siria, and gaue to hym great treasure, for to allure hym to his ayde: Our lorde sent the prophete Ananie to Aza the kynge of Juda, who sayde vnto hym in this maner, By cause thou hast trusted in the kynge of Siria, and not in thy lorde god: therfore those of the kynge of Siria, are escaped from thy handes. were not they of Ethiopia and Libia of farre greater power, bothe in chariottes and horsemenne, and in nombre or multitude, whiche was innumerable: And yet our lorde, as longe as thou dyddest put thy truste in hym: dyd yelde them in to thy handes. The eies of god do beholde all the worlde, and doo gyue strengthe to them that truste in hym

ii. Par. xvi.

hym with all theyr harte. In whiche wordes it doth appere, that it is layed to Aza his chardge, that he dyd not beleue in our lorde, bycause he had more truſte in Benadad an hethen prynce, than in our lorde. It is noted alſo in the ſame chapiter, That where as Aza afterwarde had veray great peyne in his feete, he ſought not to our lorde for remedy of his ſayde dyſeaſe: but truſted more in the arte and remedy of phiſique. Wherby we maye lerne, that it is one great parte of parfyte beleſe in our lorde god, to put our truſt and confidence mooſt pryncypally, and aboue al other, in hym. Wherfore they that do otherwyſe, tranſgreſſe this commaundement, and make to them other goddis.

¶ Item that al they tranſgreſſe this cōmaūdement, whiche either ſo moche preſume vpon the mercy of god, that they feare not his iuſtice, and by reaſon therof do ſtyll contynue in theyr ſynne: or elles ſo moche feare his iuſtice, that they haue no truſte in his mercie, and by reſon therof fall into deſperation. For bothe theſe wayes they make hym no god, takynge from hym eyther iuſtyce or mercye, withoute whiche he can not be god. And ſo do they, that by ſuperſtition repute ſome dayes good, ſome diſmale, or infortunate: or thynke it a thyng vnlucky to mete in a mornynge with certayne kynde of beaſtis, or with men of certayne profeſſions. For ſuche ſuperſtitious folke infame the creatures of god.

¶ Item that they be of the ſame ſort, whiche by lottes, aſtrologie, diuination, chatterynge of bydes, phiſiognom.e. and lokynge of mennes handes, or other vnlaufull and ſuperſticiouſe craftes, take vpon them certaynely to tell, determyne, and iudge before hande of mennes actes and fortunes, whiche be to come afterwarde. For what do they but make them ſelfes goddis in this behalfe, as the prophete Eſaie ſaythe: Eſaie, xli
Telle vs afore, what ſhall comme, and we ſhall ſaye that you be goddis.

¶ Item that all they, whiche by charmes and wytchecraftes do vſe any preſcribed letters, ſygnes, or characters, wordes, bleſſynges

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ii. Par. xvi.

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¶ Item that all they, whiche by charmes and wytchecraftes do vſe any preſcribed letters, ſygnes, or characters, wordes, bleſſynges

blessynges, roddes, cristall stones, scrptres, swordes, measures, hanging of saynct Johns gospell, or any other thynge about theyr neckes, or any other part of theyr bodies, or any other suche payne observation: trustynge therby to contynue longe life, to driue away sycknes, or preserue them from sickenes, fires, water, or any other perel, other wyse then physique or surgetie doth allowe, doo also offende agaynste this commandement.

¶ But moste grieuously of all, and aboue all other they do offende agaynst this commaundement, whiche professe Christ, and contrarie to theyr profession, made in theyr baptysme, do make secrete pactes or couenantes with the dyuell, or do vse any maner coniuration, or raysyng vp of dyuelles for treasure, or any other thynge hydde or loste, or for any other maner of cause, what so euer it be. For all suche commytte soo high offence and treason to god, that there can be no greater. For they yelde the honour due vnto god, to the dyuelle, goddis ennemie. And not onely all suche as vse charmes, wytchecraftes, and coniurations transgresse this hyghe and chiefe commaundement: but also all those, that seke and resorte vnto them for any councell or remedy, accordynge to the
Deutero. xviii. sayinge of god whan he sayde, Let no man aske councell of them that vse false diuinations, or suche as take hede to dreames, or chatterynge of byrdes. Let there be no witche or enchaunter amonge you, nor any that asketh councell of them, that haue spiritis, nor of southsayers, nor that seke the trouth of them that be deade. for god abhorreth all these thynges.

¶ The exposition of the seconde commandement.

THe Seconde commaundemente Moyses declarethe at good lengthe in the boke of Deuteronomie, where, he speketh in this maner. In the daye, whan our lorde spake
Deut. iiii. to you in Oreb frome the myddes of the fyre, you herde the voyce and the sounde of his wordes, but you sawe no forme, or simi-

or similitude, leaste peraduenture you should haue bey therby deceyued, and shulde haue made to your selfe any engraued similitude, or ymage of man or woman, or a similitude of any maner beaste vpon erthe, or of foule vnder heuen, or of any beaste that crepeth vpon the erthe, or of fysshes that tarye in the water vnder the erthe. and leaste peraduenture, lyftynge vp your eyen to heuen, and there seynge the sonne, and the mone, and the sterres of heuen, you shulde by errour be deceyued, and bowe downe to them, and worshyp them, whiche the lorde hath created to serue all people vnder heuen.

By these wordes we be vtterlye forbydden to make or to haue any symilitude or image, to the intent to bowe downe to it, or to worshyp it. And therfore we thynke it conuenient, that all byssh̄ops and preachers shall instructe and teache the people, commytted to theyr spirituall charge, Fyrst, that god in his substance can not by any similitude or ymage be represented or expressed. For no wytte ne vnderstandynge canne comprehende his substance. And that the fathers of the churche, consyderynge the dulnes of mans wyt, and partely yeldynge to the custome of gentylitie (whiche before theyr commynge vnto the fayth of Christe had certayne representations of theyr false goddis) suffred the pycture or similitude of the father of heuen to be had and sette vp in churches: not that he is any suche thynge, as we in that image do beholde (for he is no corporall ne bodyly substance) but onely to putte vs in remembrance, that there is a father in heuen, and that he is a distincte persone from the sonne, and the holy goost. whiche thing neuer the les, yf the cōmon people wolde deuely conceyue of the heuenly father, without any bodyly representation: it were more semely for christen people, to be without all suche images of the father, than to haue any of them.

Seconde, that althoughe all images, be they engrauen, peynted, or wrought in arrayse, or in any other wyse made, be so prohibited, that they may neyther be bowed downe vnto, ne worshipped (for asmoche as they be the workes of mans

hande onely (yet they be not so prohibited, but that they may be had and sette vp in churches, so it be for none other purpose, but only to thintent, that we) in beholdinge and lokyng vpon them, as in certayne bokes, and seynge represented in them the manyfolde exampples of vertues, whiche were in the saynctes, represented by the sayd images) maye the rather be prouoked, kendled, and stired, to yelde thankes to our lorde, and to prayse hym in his said saynctes, and to remembre and lamente our synnes and offences, and to praye god that we maye haue grace to folowe theyr goodnes and holy lyuynge. As for an exampple. The image of our saluyour, as an open boke, hangeth on the crosse in the rode, or is paynted in clothes, walles, or wyndowes, to the intent that beside the exampples of vertues, whiche we may lerne at Christe: we may be also many wayes prouoked to remembre his peynefull and cruel passyon, and also to consydre our seckes, when we beholde the sayde image, and to condempne and abhorre our synne, whiche was the cause of his soo cruell dethe. and therby to professe, that we wol no more synne. And furthermore, consyderyng what hygh charitie was in hym, that wolde dye for vs his ennemies, and what great dangiers we haue escaped, and what hygh benefytes we receyue by his redemption: we may be prouoked in all our dystresses and troubles, to runne for comforte vnto hym. All these lessons, with many mo, we may lerne in this boke of the Roode, yf we wol entierly and ernestly loke vpon it. And as the lyfe of our sauyour Christe is represented by this image: euen soo the lyues of the holy sanctes, whiche folowed hym, be represented vnto vs by theyr images. And therfore the sayde images may well be set vp in churches, to be as bokes for vnlerned people, to lerne therin exampples of hamplytie, charitie, pacience, temperance, contempte of the worlde, the flesshe, and the deuyll, and to lerne exampple of all other vertues, and for the other causes aboue rehersed. For whiche causes onely, images be to be sette in the churche, and not for any honoure to be done

vnto

vnto them. For although we vse to sense the sayde ymages, and to knele before them, and to offre vnto them, and to kysse theyr feete, and suche other thynges: yet we muste knowe and vnderstand, that suche thynges be not, nor oughte to be done to the ymages selfe, but onely to god, and in his honour, or in the honour of the holy saincte or sainctes, whiche be represented by the sayd ymages.

¶ Thyrdely, we thinke it conuenient, that all byssshops and preachers shall instructe and teache the people, cõmitted vnto theyr spirituall charge, that agaynst this commaundment dyd offende generally before the comyng of Christe all gentiles, & people that were not of the nation of Israell. For they worshipped images and false goddis, somme one, somme another. Of the whiche sorte, there was a great nombre. For besyde theyr common goddis, euery countrey, euery citie or towne, euery house and familie hadde theyr propre goddis. Wherof is moche mencyon made in authors bothe christen & hethen. And these gentyles thoughe they had knowlege of a veray god: yet as sayne Paule saith, they had ydle and vayn fantasyes, whiche ledde them from the trouthe: and where they counted them selfes wyse, they were in dede very fooles. Roma. i.

¶ Item that agaynst this cõmundement also offended the Jewes many and sondry tymes, and almooste continually. For not withstandyng that they professed the knowlege and worshypping of the veray true god, yet they fel to worshyppinge of ymages, idols, and false goddis, as the holye scripture in many places maketh mencion.

¶ Finally we thynke it conuenient, that all byssshoppes and preachers, shall instructe and teache the people, committed vnto theyr spirituall charge, that to sette vp images, as the hethen people and the Jewes dyd, to bowe to theym, and to worshyp them, is forbydden in this seconde cõmaundement.

¶ Item that all they do greatly erre, whiche put difference betwene ymage and ymage, trustyng more in one then in an other: as thoughe one coude helpe, or do more than an other,

when bothe do represent but one thyng, and sauyng by way of representation, neyther of them is hable to worke, or to do any thynge. And they also that be more redye with theyr substance to decke deed ymages gorgiously and gloriously: than with the same to helpe poore chrysten people, the quicke and lyuely images of god. Whiche is the necessarye worke of charitie, cōmanded by god. And they also, that so dote in this behalfe, that they make vowes, and go on pylgremages euen to the images, and there do calle vpon the same ymages for ayde and helpe: fantasieng, that eyther the image wol worke, or els some other thynge in the image, or god for the images sake. As though god wrought by images carued, engrauen, or peynted, brought ones into churches, as he dothe worke by other his creatures. In whiche thynges if any personne heretofore hath, or yet dothe offende: all good and well lerned men haue great cause to lament suche errour and rudenes, and to put theyr studies and diligence for the reformation of the same.

## ¶ The declaration of the thyrde commaundement.

As touchynge the thyrde commaundemente, we thynke it conueniente, ẏ all bysshoppes and preachers shall instructe and teache the people, commytted vnto theyr spyritual charge, that in the said cōmaundement god requireth of vs to vse his name with all houour and reuerence.

¶ Item that the ryght vse of the name of god, and the outwarde honour of the same, standeth chiefely in these thynges folowynge, that is to saye, In the constant confession of his name, in the ryght inuocation of the same, in gyuynge of due thankes vnto god, as well in prosperytie as in aduersitie, and in the preachynge and teachyng of his worde. For Christ
Mat. x. sayth, He that openly confesseth me before men: I shall confesse hym before my father in heuen. and he that is a shamed of me, to confesse my name before men: I woll be ashamed of

hym

hym before my father in heuen. In whiche wordes Christe techeth vs, not only to professe the name of god: but also boldly and constantly to defende the same, & not to swarue from it, for any maner of persecution or iniurie. We muste also in all tribulation and necessitie, and in all temptations and assaultes of the deuill, inuocate & call vpon the name of god. For god accompteth his name to be halowed, magnified, & worshypped, whan we call vpon hym in our nede. Call vpon me (sayth he) in the tyme of trouble, and I woll delyuer the: and thou shalt honour me. And agayn the wyse man sayth, The name of god is the most strong towre, the righteous man rūneth to it, & he shalbe holpen. Furthermore, we maye not seke our owne name, laude, & fame: but vtterly auoide & eschewe the desire of all worldly honour, glorie, and prayse, and must gyue all laude, praise, & thankes vnto god for his benefites. which be so many in nombre, & so great, that we ought neuer to cesse from suche laudes & thankes. Lyke as the prophete Dauid admonysheth vs sayinge, Offre vnto god the sacrifice of laude & prayse. And saint Paule cōmaundeth vs, when so euer we eate, drinke, or do any maner of busyneſſe, to gyue honor, prayse, and thankes vnto god. And we muste also preache the worde of god truely, and purely, & set forth the name of god vnto other, and reproue all false and erroneous doctrine and heresies. For al thoughe priestes and byshops only be specyally called, and deputed as publique ministers of goddis worde: yet euery christen man is bounde particularly to teache his familie, and suche as be vnder his gouernaunce within his house, whan tyme & place requireth.

Psal. xlix
Pro. xviii.

Psal. xlix
1. Cor. x.

Seconde, we thynke it conuenient, that all byshops and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that by this precepte we be commaunded to vse the name of god, vnto all goodnes & trouth: And contrary wyse we be forbyd in the same, to vse his name to any maner of euyll, as to lyenge, deceyuynge, or any vntrouthe. And therfore agaynste this commaundement they

offende, that ſweare in vayne. They ſwere in vayne, that ſweare without lawfulle and iuſte cauſe: for than they take the name of god in vayne, although the thynge, whiche they ſwere, be true. And lykewyſe doo all they, whiche for euery lyght, and vayne thynge be redy to ſweare vnprouoked, or prouoked of lyghte cauſe. or that doo glorie in outtragiouſe othes, or of cuſtome do vſe to ſweare. or that do ſweare a falſe othe, and be forſworne wyttyngly. And ſuche an otye is not onely periurie, but alſo a kynde of blaſphemie, and is high diſhonour and iniurie to god: bycauſe that ſuche perſones, as make ſuche oothe do wyttyngely brynge god for a falſe wytnes, whiche is all trouthe, and hateth all vntrewth. For yf he coulde be falſe, he were not god. And ſo ſuche periured men, aſmoche as is in them, make god no god. And yf they beleue, that he wolle or can beare falſe wytnes, than aboue & beſydes blaſphemie, they runne into hereſie.

¶ Item that they alſo do ſweare in vayne, whiche ſweare any thynge that is true, or falſe, they beynge in doubte, whyther it be true or falſe: and doo not afore welle expamyne and diſcuſſe, whither it be trewe or falſe. or that ſwere that thyng to be fals, whiche though in dede it be falſe, yet they thinke it to be trewe. or that ſweare that thynge to be trewe, whiche thoughe in dede it be trewe, yet they thynke it to befalſe.

¶ Item that they alſo do take the name of god in vayne, whiche ſwere to do that thynge, whiche they intended nat to do. or ſweare to forbeare that, whith they entended not to forbeare. or ſwere to do any thynge, whiche to do is vnlaufull. or ſweare to leaue vndone any thynge, whiche to omitte, or leaue vndone, is vnlaufull. And ſuche as ſo ſweare, to doo thynges vnlaufull, not onely offende in ſuche ſwearynge: but alſo they moche more offende, yf they performe the thyng that they do ſweare.

¶ Item that they alſo breake this commaundement, whiche ſweare to do, or to obſerue any thynge, whiche to do and obſerue they knowe not, whether it be laufull or vnlaufull.

or

or that make any othe contrary to theyr lawfull oothe or promyse made before: so longe as theyr former oothe or promyse standeth in strengthe.

Item that they also doo take the name of god in vayne, whiche by rewardes, or fayre promyses: or by power, or fere, do enduce, or constrayne any man to be periured.

Item that they also take the name of god in vayne, whiche abuse the holy name of god to vnlawfull practyses, as to charmes, enchauntementes, diuinations, conjurations, or suche lyke. And that priestes and ministers of Christis churche, do also breake this commaundemente: yf in the administration of the sacramentes, they yelde not the hole efficacie, vertue, and grace therof to our lorde, as the veray auctoure of the same: but ascribe the sayd efficacie vertue and grace, or any parte therof to them selfe. or yf any of them do vse any of the sacramentes to any cõiurations, or any other strange practise, cõtrary to that holy vse, for the which they be ordeyned.

Item that they also breake this commaundement, whiche eyther by teachynge or preachynge, or by pretense of holy lyuynge, do abuse this name to theyr owne vayngloríe, or any other vngodly purpose. And generally that all euyll christen men, whiche professe the name of Christ, and lyue not accordynge to theyr professyon, doo also take the name of god in vayne. in wordes confessynge Christe, and denyinge hym in dedes. They also breke this cõmaundement, whiche in trouble do not call vpon the name of god, nor do thanke hym in all thynges bothe swete and sowre, good and euyll, wel fare and euyl fare. For god dothe sende vs many troubles and aduersities, bycause we shulde runne to hym, crye to hym for helpe, and call vpon his holy name.

¶ Thyrdly we thynke it conuenyent, that all byssshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that (for asmoche as the gyftes of helthe of body, helthe of soule, forgyuenes of synnes, the gyfte of grace, or lyfe euerlastynge, and suche other, be

the

the gyftes of god, and can not be gyuen but by god) who so euer maketh inuocation to saynctes for these gyftes, prayeng to them for any of the sayd gyftes, or suche lyke, (whiche can not be gyuen but by god only) yeldeth the glorie of god to his creature, contrary to this cõmandement. For god sayth by Elai.xlii. his prophete, I will not yelde my glorie to any other. Therfore they that so praye to saynctes for these gyftes, as though they coulde gyue them, or be the gyuers of them: transgresse this commaundement, yeldynge to a creature the honoure of god. Neuer the lesse to praye to saynctes to be intercessoures with vs, and for vs to our lord for our suites, which we make to hym, and for suche thynges as we can obteyne of none but of hym, so that we make no inuocation of them: is laufull & allowed by the catholyque churche.

And ageyne bycause no temple, ne churche, ne altare ought to be made but onely to god, (For to whom we make temple, churche, or altare, to hym (as saynt Austyne sayth) we maye do sacrifice, and sacrifice we maye do to none but to god.) We thynke it conuenyent, that all byssbops and prechers, shal instructe and teache the people, commytted vnto theyr spiritual charge, that we abuse our englysshe, whan we call the temples, churches, or altars by the name of any saynct, as the churche, or altare of our lady, the churche or altare of sayncte Michaell, of sainct Peter, of sainct Paule, or suche other. For we ought to call them no other wyse, but the memories of our lady, of sayncte Michaell, sayncte Peter, sayncte Paule, and so of other saynctes: and the churches or temples of god onely, in whiche be the memorials of those saynctes. And lykewyse muste the altares be dedicated to our lorde onely, thoughe it be for the memoryall of any saynct. Not withstandynge it is not necessarie to alter the commune speche, whiche is vsed, nor there is any errour therin: soo that the sentence or meanynge therof be well and truely vnderstanded, that is to say, that the sayde altares and churches be not dedicated to any sayncte, but to god onely, and of the saynctes but a memo-

ryall

riall, to put vs in remembrance of them, that we maye fo-
lowe theyr example and lyuynge. And therfore if we meane,
as the wordes do importe, whan we call them the churches
or altares of sayncte: we yelde the honour of god from hym
to the sayncte, and breake this commaundement. And lyke
wise if we honour them, any otherwyse than as the frendes
of god, dwellynge with hym, and establysshed nowe in his
glorie euerlastynge, and as examples, whom we muste fo-
lowe in holy lyfe and conuersation. or if we yelde vnto sayn-
ctes the adoration & honoure, whiche is due vnto god alone:
We do (no doubt) breke this commaundement, and do wrong
vnto our lorde god.

## ¶ The exposition of the fourth commaundement.

As touchynge the fourthe commaundement we thynke
it conuenyent, that all byssshoppes and preachers shall
instructe and teache the people, commytted vnto theyr spiri-
tuall charge. Fyrste that this worde Sabbote is an hebrewe
worde, and signyfieth in englysshe reste. So that the Sabbot
daye is as moche to saye, as the daye of reste and quyetnes.
And therfore there is a speciall & notable difference betwene
this commaundement and thother .ix. For, as sainct Austen
sayth, All the other .ix. commaundementes be moralle com-
mandementes, and belonged not onely to the Jewes, and all
the other people of the worlde, in the tyme of the olde testa-
ment: but also to all christen people in the newe testament.
But this precepte of Sabbot, as concernynge reste from bo-
dyly labour the seuenth daye, perteyned onely vnto the iewes
in the olde testament, before the commynge of Christe: and
not vnto vs christen people in the newe testament. Neuer-
theles, as concernynge the spirituall rest (whiche is figured
and signified by this corporall reste) that is to saye, reste from
carnall workes of the flesshe, and all maner of synne: this
precepte remayneth styll, and byndeth them, that belonge to

Christe, and not for euery .vii. daye onely, but for all dayes, houres, & tymes. For at all tymes we be bounde to rest from fulfyllynge of our owne carnall wyll and pleasure, from all synnes, and euyll desyres, from pride, disobedience, ire, hate, couetousnes, and all suche corrupt & carnal appetites, & to committe our selues holly to god, that he maye worke in vs all thynges, that be to his wyll and pleasure. And this is the true Sabbotte or reste of vs, that be chrystened, when we reste from our owne carnall wylles, and be not ledde therby: but be guyded alwaye by god and his holy spirite. And this is the thyng that we pray for in the Pater noster, whā we say, Father, let thy kyngedome come vnto vs, Thy wyll be done in erthe, as it is in heuen, Reigne thou with vs, Make thy wyll to be wrought in vs, that from our owne corrupte wyll we maye reste and cesse. And for this purpose, god hath ordeyned, that we shulde fast, watche, and labour: to thende that by these remedies we myght mortyfie and kyll the euyll and sensuall desyres of the flesshe, and attayne this spyrytual reste, and quietnes, whiche is sygnyfied and figured in this commaundement.

¶ Seconde we thynke it conuenient, that all byssh̄ops and preachers, shall instructe and teache the people, commytted vnto theyr spyrytuall charge, that besydes this spyrytuall reste (whiche chiefely and pryncypally is requyred of vs) we be bounde by this precepte, at certayne tymes to cesse from all bodyly labour, and to gyue our myndes entyerly and holly vnto god. to here and lerne his worde. to knowledge our owne synfulnes vnto god, and his great mercy, and goodnes vnto vs. to gyue thankes vnto hym for all his benefytes. to make publyque and common prayer for all thynges nedefull. to receyue the sacramentes. to visite the sycke. to instructe euery man his chyldren, and famylie in vertue and goodnes, and suche other lyke workes. Whiche thinges although all christen people be bounde vnto, by this commaundement: yet the Sabbot daye, whiche is called the Satturdaye, is

not

not nowe prescribed and apoynted therto, as it was to the Jewes: but in stede of the Sabbot daye, succedeth the Sonday, and many other holy and feastefull dayes, whiche the churche hathe ordeyned from tyme to tyme. Whiche be called holy dayes, not bycause one daye is more acceptable to god, than any other, or of it selfe is more holy than any other: but bycause the churche hath ordeyned, that vpon those dayes we shulde gyue our selues holly without any impedyment vnto suche holy workes, as be before expressed, where as vpon other dayes we do applye our selfes to bodyly labour, and be therby moche letted from suche holy and spyrituall workes.

¶ And to the entent the ignoraunt people maye be the more clerely instructed, what holy & spirituall workes they oughte to do vpon the holy day, we thynke it cõuenyent, that all byshops and preachers shall exhorte and teache the people, commytte to theyr spirituall charge, to vse them selfe in this maner folowynge: That is to say, At their first entre or cõmyng into the churche, lette them make accompte with them selfes, howe they haue bestowed the weke paste, remembryng what euyll myndes and purposis they haue had, what wordes they haue spoken, what thynges they haue done, or left vndone, to the dishonour or displesure of god, or to the hurt of their neyghboure, or what exaumple or occasyon of euyll they haue gyuen vnto other. And when they haue thus recollected, and consydered all these thynges in their myndes: then lette them humbly knowlege their defautes vnto god, and aske forgyuenes for the same, with vnfeyned purpose in their hartes, to conuerte and retourne from theyr noughty lyues, and to amende the same. And whan they haue so done, than let them clerely, and purely in their hartes remytte and forgyue all malyce and displeasure, whiche they beare to any creature. And after that, then let them falle vnto prayer, accordynge to the commaundement of Christe, where he sayth, whan you begynne to praye, forgyue what so euer displeasure you haue ageynst any man. And when they be wery of prayer, then let theym Math. v.

vse redynge of the worde of god, or some other good and heauenly doctrine, so that they do it quietely, without distourbance of other, that be in the churche: or els let them occupie their myndes with some holsom & godly meditations, whereby they maye be the better. And they that can rede, maye be well occupied vpon the holy day, yf they rede vnto other, such che good workes, whiche maye be vnto them in stede of a sermon. For al thynges that edifie mans sowle in our lorde god be good and holsome sermons.

And truely yf men wolde occupie them selfes vpon the holy dayes, and spende the same dayes holly, after this fourme and maner, not onely in the howse of god, but also in their owne howses: they shulde therby eschewe moche vice, confounde their auncient ennemy the deuyll, moche edyfie both them selfes and other, & finally obteigne moche grace, and hygh reward of almyghty god.

¶ Thyrdly we thynke it conuenient, that all byshoppes and preachers shall instruct and teache the people, committed vnto theyr spirituall charge to haue speciall regarde, that they be not ouer scrupulous, or rather superstitious in absteynynge from bodily labour vpon the holyday. For not withstanding al that is afore spoken, it is not ment, but that in tyme of necessitie, we may vpon the holyday gyue our selfe to labour, as for sauinge of our corne & cattall, whan it is in daunger, or lykely to be distroyed, yf remedy be not had in tyme. For this lesson our sauiour doth teache vs in the gospell. and we nede to haue noo scruple, ne grudge in consience, in suche ease of necessitie, to labour on the holydayes: but rathre we shulde offende, yf we shoulde for scrupulositie not saue that god hath sent for the sustenance, and relefe of his people.

¶ Fynally we thynke it cõuenient, that all byshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, howe agaynste this commaundement generally do offende all they, whiche wolle not ceasse and reste from theyr owne carnall wylles and pleasure, that

god

god maye worke in them after his pleasure and wyll.

¶ Item al they, whiche hauynge no laufull impediment, do not gyue them selfe vpon the holy daye to here the worde of god, to remembre the benefytes of god, to gyue thankes for the same, to praye, & to exercise suche other holy workes, as be appoynted for the same: but (as commonly is vsed) passe the tyme eyther in idlenes, in glottony, in ryot, or in plays, or other vayne and ydell pastyme. For surely suche kepynge of the holy day is not accordyng to thintente and meanynge of this cōmandement: but afer the vsage and custome of the Jewes. and doth not please god: but doth moche more offende hym, and prouoke his indignation, and wroth towardes vs. For as sainct Austen saythe of the Jewes, they shulde be better occupied labourynge in theyr feldes, and to be at the plough: than to be idle at home. And women shoulde better bestowe theyr tyme in spynninge of wolle, than vpon the sabot daye to lose theyr tyme in leapyng and daunsynge, and other idle, wanton lose tyme.

Item that all they do offende agaynst this commandemēt, whiche do here the worde of god, and gyue not good hede there vnto, that they maye vnderstande it, and lerne it. or yf they do lerne it, yet they endeuour not them selfes to remembre it. or yf they remembre it, yet they study not to folowe it.

¶ Item that all they do breake this commaundement also, whiche in masse tyme doo occupye theyr myndes with other matiers, and lyke vnkynde people remembre not the passion and deathe of Christe, nor gyue thankes vnto hym. Whiche thynges in the masse tyme they ought specyally to do, for the masse is ordeyned to be a perpetuall memorie of the same. And lyke wyse do all those, whiche in suche tyme as the commune prayers be made, or the worde of god is taught, not onely them selfes do gyue none attendaunce therto: but also by walkynge, talkynge, and other euyll demeanour, let other that wolde well vse them selfes. And lyke wyse doo all they, whiche do not obserue, but despyse suche laudable ceremonies

of the churche, as set forthe goddis honoure, or appertayne to good ordre to be vsed in the churche.

¶ And therfore concernynge suche ceremonyes of the churche, we thynke it conuenyent, that all byssshoppes and preachers, shall instructe and teache the people, commytted vnto theyr spirituall charge, that although the sayde ceremonies haue no power to tempte synne: yet they be very expediente thinges to stirre and cause vs, to lyfte vp our myndes vnto god, and to put vs in contynuall remembraunce of those spirituall thynges, whiche be sygnyfied by them: As sprinklyng of holy water doth put vs in remembraunce of our baptysme, and the blode of Christe, sprinkeled for our redemption vpon the Crosse. Syuynge of holy breade doth put vs in remembrance of the sacrament of the Altare, whiche we oughte to receyue in ryght charitie, and also that all christen men be one bodye mysticall of Christe, as the breade is made of many graynes, and yet but one lofe. Bearynge of candels on Candelmas daye doth put vs in remembraunce of Christe the spirituall lyghte, of whom Symeon dyd prophecie, as is redde in the churche that day. Syuynge of ashes on Ashewenysday, doth put vs in remembraunce, that euery chrysten man, in the begynnynge of lente and penaunce, shulde consydre, that he is but Ashes and erthe, and therto shall retourne. Bearynge of palmes on palmesonday, dothe put vs in remembraunce of the receyuynge of Christe into Hierusalem a lyttell before his deth, and that we muste haue the same desire to receyue hym into our hartes. Crepynge to the crosse, and humblynge our selfes to Christe on good fryday before the Crosse, and there offerynge vnto Christe before the same, and kyssynge of it, putteth vs in remembraunce of our redemption by Christe made vpon the crosse. And so fynally the settynge vp of the sepulture of Chrystie, whose body after his deathe was buryed. The halowynge of the Fonte, and other lyke exorcismes & benedictions done by the ministers of Christis churche, and all other lyke laudable customes, rytes, and ceremonies, doo

put

put vs in remembraunce of some spirituall thynge. And that therfore they be not to be contemned, and cast away: but be to be vsed and contynued as thynges good and laudable for the purposes abouesayde.

## ¶ The declaration of the fifth commaundement.

As touchynge the fyfth commaundement, we thynke it conuenient, that all bysshops and preachers shall instructe & teache the people, cõmytted to theyr spiritual charge, First that by this word Father, is vnderstanded here, not only the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vppe: but also the spirituall father, by whom we be spiritually regenerated & nourisshed in Christe: and all other gouernours and rulers, vnder whome we be nourisshed and brought vp, or ordered and guyded. And all thoughe this commaundement make expresse mention onely of the chyldren or inferiours to theyr parentes and superyours: yet in the same is also vnderstanded and comprised the office and duetie of the parentes and superiours agayne, vnto their chyldren and inferiours.

¶ Seconde that by this worde Honour, in this commaundement, is not only ment a reuerence and lowlynesse in wordes and outwarde gesture, whiche children and inferiours ought to exhibite vnto their parentes and superiours: but also a prompte and a redy obedience to theyr lawfull commaundementes, a regarde to their wordes, a forbearynge and sufferynge of them, an inwarde loue and veneration towardes them, a reuerent feare, and loothenes to displease or offende them, and a good will and gladnes to assyst them, aide them, succour them, and helpe them with our counsell, with oure goodes, and substaunce, and by all other meanes to our possible power. This is the veray honoure and duetie, whiche not onely the chyldren do owe vnto theyr parentes: but also all subiectes and inferiours to theyr heades and rulers. And

that

that chyldren owne this dutie vnto theyr fathers: it appe-
reth in many places of scripture. In the prouerbes it is writ-
Prou.i. ten, Obey my sonne the chastisynge of thy father, and be not
negligent in thy mothers commandementes. In the boke of
Deutero. the Deuteronomi it is also written, Accursed be he that doth
xxvii. not honour his father and his mother. And in the boke of the
Leuit.xix Leuiticus, it is sayde, Let euery man stande in awe of his
father and mother. And yf any man haue a stubbourne, and
Leuit.xxi a disobedient sonne, whiche wolle not here the voyce of his fa-
ther and mother, & for correction wold not amend and sokowe
them: than shall his father and mother take hym, and bringe
hym to the iuges of the citie, & saye, This our sonne is stub-
borne and disobedient, and despyseth our monicions, and is
a riottour and a dronkerde. Then shall all the people stone
hym to deathe, and thou shalt put awaye the euyll from the,
Exodi. that all Israell maye here therof, and be afrayde. And in the
xxi. boke of Exodi, it is also written, He that striketh his father
or mother, he shall be put to deathe. And lykewyse he that
curseth his father or his mother shall suffre deathe. And
Prouer. in the boke of prouerbes the wyse man also sayth, He that
xxviii. stealeth any thynge from his father or mother, is to be ta-
kyn as a murderer. And although that these great punys-
shementes of dysobedient chyldren by deathe, be not nowe
in the newe lawe in force and strengthe, but lefte to the ordre
of pryncis and gouernours, and theyr lawes: yet it euident-
ly appereth, howe sore god is greued, and dyspleased with
such disobedience of chyldren towardes their parentes. For
so moche as in the olde lawe, he dydde appoynte therunto so
greuous punyshementes.

And as almyghty god doth thretten these punysshementes
vnto those children, whiche do breake this commaundement:
so he dothe promyse great rewardes, to theym that kepe it.
Eccle.iii. For he that honoureth his father (saith the wyse manne) his
synnes shall be forgyuen hym: And he that honoureth his
mother, is as one that gathereth treasure. Who so euer ho-
noureth

nouryth his father, shall haue ioye of his owne chyldren: and whan he maketh his prayer to god, he shall be herde. He that honoureth his father, shall haue a longe and a prosperous lyfe. And as the chyldren by this cõmaundement, be bound, to honour and obey theyr parentes (according as is before expressed) so it is implied in the same precept, that the parentes shulde norisshe & godly bryng vp theyr children, that is to say, that they must not only fynd them meate & drinke in youth, & also set them forward in lernyng, labour, or some other good exercise, that they may eschew idlenes, and haue some craft, & occupation, or some other lawfull meane to get theyr liuinge: but also they muste lerne & teche them to truste in god, to loue hym, to feare hym, to loue theyr neighbour, to hate no man, to hurt no man, to wisshe wel to euery man, and so moch as they maye to do good vnto euery man, not to curse, not to swere, not to be riottous, but to be sobre & temperate in al thingis, not to be worldly, but to sette theyr myndes vpon the loue of god and heuenly thynges, more than vppon temporall thynges of this world, and generally to do al that is good, & to eschue all that is euyll. And this the parentes ought to do, not by cruel entreating of theyr chyldren, wherby they might discourage them, & prouoke them to hate theyr parentes: but by charitable rebukynge, threatenynge, and resonable chastisynge and correctynge of them, whan they do euyl: and cherysshyng, maynteynynge, and commendynge them, whan they do wel.

This offyce and duetie of the parentes towardes theyr chyldren is wytnessed in many places of Scripture. Fyrste saynt Pauke wryteth thus, Fathers, prouoke not your chyldren vnto angre, but bryngе theym vp in the correction and doctrine of god. Ephe. vi.

And in Deutero. Almyghtye god sayethe, Teache my lawes and cõmandementes to thy children. Deut. vi. Pro. xxix.

And the wyse man sayethe, The rodde of correction gyueth wysedome. The chylde that is lefte to his owne wyll, shalbe confusion to his mother. Pro. xiii.

And in an other place he sayth, He that spareth the rodde, hateth his sonne: and he that loueth hym,

Pro.xxiii. wyll se hym corrected. And in an other place he saythe, Se thou withdrawe not frome thy chylde discipline and chastysynge. If thou stryke hym with the rodde, he shall not dye, thou shalte stryke hym with a rodde, and shalte therby delyuer his soule frome helle. And on the other syde it is wrytten, The sonne vntaught & vnchastysed, is the confusyon of his father. And for this cause we fynde in the boke of kinges how that our lorde conceyued hyghe indignation ageynst Helie the chiefe priest, bycause he dyd not duely correcte his two sonnes Ophni & Phinees, whan he knewe that they dyd greuously offend god. And how in reuengyng of the fathers negligēce, and remysnesse in correctynge of his chyldren: almyghty god toke from Hely, and all his issue and householde for euer, the office of the high priesthode, & howe his two sonnes Ophni & Phinees wete slayne bothe vpon a daye, and Helie theyr father brake his necke. This example of Helie is necessary for fathers to emprinte in theyr hartes, that they maye see theyr chyldren well taughte and corrected: least they runne into the greate indignation of almyghtye god, as Helie dydde, and not onely in this worlde haue confusion, but also in the worlde to come, haue dampnation for the mysorder of theyr chyldren throughe their defaute. And they muste not thynke, that it is ynough to speke somwhat vnto them, whan they do amys (For so dyd Helie to his sonnes, and yet our lorde was not pleased, bycause he dyd not more sharpely correcte them, and se them reformed) But whan wordes woll not serue, the fathers and mothers muste put to correction, and by suche discipline saue theyr soules, or elles they shall answere to god for them. And truely they greatly deserue the indignation of god, that, whan they haue receyued of hym chyldren, do not brynge them vp to his seruyce, but without regard what commeth of them, suffreth them to ren to the seruice of the diuell.

Eccl. xxii i. Reg. iiii

Thyrdely we thynke it conuenient, that all bysshops and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that all christen men be bounde

to exhi-

to exhibite and do vnto them, whiche vnder god be their spi-
ritual fathers and parentes of theyr soules, the lyke and the
selfe same honour, whiche (as is afore sayde) chyldren of due- i. Cor. iiii
tie do owe vnto theyr naturall fathers.

¶ Item that these spyrytuall fathers be appoynted by god, Act. xx.
to mynister his sacramentes vnto them, to bringe them vp,
and to fede theym with the worde of god, and to teache them
his gospelle and scripture: and by the same to gouerne, to Hebr. xiii
conducte, and to leade them in the streyght waye to the father
in heuen euerlastynge.

¶ Item that our sauiour Christe in the gospell maketh men-
tion as well of the obedience, as also of the corporalle susty-
naunce, whiche al christen people do owe vnto theyr spiritual Math. x.
fathers. Of the obedience he sayth, that who so euer receyueth Luc. x.
you, receyueth me. And in an other place he saythe, He that
heareth you, heareth me. and he that despiseth you, despyseth
me. And in an other place he saythe, what so euer they bydde Math.
you do, do it. And sayncte Paule sayth, Obeye your prela- xxiii.
tes, and gyne place vnto them: for they haue moche charge Hebr. xiii
and care for your soules, as they, whiche muste gyue an ac-
compte therfore, that they maye do it, with ioye and not with
griefe, that is to saye, that they maye gladly and with moche
comforte do theyr cure and charge, whan they doo perceyue,
that the people be obedient to theyr teachynge: lyke as on the
contrary wyse they haue lyttell ioy or pleasure to do it, whan
they fynde the people disobedient and repugnant.

And for the sustynaunce of their lyuynge, whiche is compry-
sed in this worde Honour (as before is declared) Christe sayth
in the gospelle, The workeman is worthye his wages. And Luc. x.
sayncte Paule sayth, who goeth on warrefare vpon his owne i. Cor. ix
stipende? And who planteth the vyne, and eateth no parte of
the fruicte? And who fedeth the flocke, and eateth no parte
of the mylke? And after folowethe, Euen so hath the lorde or-
deyned, that they, whiche preache the gospell, shulde lyue of
the gospell. And therfore in an other place it is writen, Prie- i. Tim. v.

ſtes or auncientes that rule wel be worthy of double honour; ſpecially they that labour in the miniſtration of the worde of god, and his doctrine. In whiche place the apoſtell meaneth by double honour, not onely the reuerence, whiche is due vnto the ſpyrytuall fathers (as is aforeſayde) but alſo that all chriſten people be bounde to mynyſter, fynde and gyue vnto theyr ſpyrytuall fathers ſufficiency of al thynges neceſſarie and requyſite, as well for theyr ſuſtinaunce and fyndynge, as for the quyete and commodiouſe epercyſynge and epecutynge of theyr ſayde office.

¶ Fourthly we thynke it conuenient, that all byſſhops and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, that this commaundement alſo conteyneth the honour and obedience, whiche ſubiectes owe vnto theyr prynces, & alſo the office of princis towardes theyr ſubiectes. For ſcripture taketh princes to be, as it were, fathers and nouryces to theyr ſubiectes. And by ſcripture it appereth, that it apperteyneth vnto thoffyce of princes, to ſe that the ryght religion and trewe doctrine of Chriſte maye be maynteyned and taughte. and that their ſubiectes maye be well ruled and gouerned by good and iuſt lawes. and to prouyde and care for them, that all thynges neceſſarie for theym maye be plentiouſe. and that the people and commune weale maye encreaſe. and to defende theym frome oppreſſyon and inuaſyon as well within the realme, as without. and to ſe that iuſtyce be miniſtred vnto them indifferently. and to here benignely al theyr complayntes. and to ſhewe towardes them (although they offende) fatherly pytie. And finally ſo to correcte them that be euyll, that they had yet rather ſaue them than loſe them: yf it were not for reſpect of iuſtyce, and maintenaunce of peace and good order in the commune weale. And therfore al theyr ſubiectes muſt ageyne on theyr parties, and be bounde by this commaundement, not onely to honour and obey theyr ſayde prynces, accordynge as ſubiectes be bounde to do, and to owe theyr trouthe and fidelitie vnto theym, as

Etal. xlix

vnto

vnto theyr naturall lordes: but they muſt alſo loue them: as chyldren do loue theyr fathers. yea they muſt more tendre the ſuertie of theyr princis perſon, and his eſtate, than their owne: Euen lyke as the health of the heed is more to be tendered, thā the health of any other membre.

And by this commaundemente alſo ſubiectes be bounde, not to withdrawe theyr ſayd feaultie, trowthe, loue, and obedyence towardes theyr prynce, for any cauſe what ſoo euer it be. Ne for any cauſe they may conſpire ageynſt his perſon, ne doo any thynge towardes the hynderaunce, or hurte therof, nor of his eſtate.

And furthermore, by this commaundement they be bounde alſo to obeye all the lawes, proclamations, preceptes, and commaundementes, made by theyr princes and gouernours: excepte they be ageynſt the commaundementes of god. And lyke wyſe they be bounde to obey all ſuche as be in auctoritie vnder theyr prynce, as farre as he woll haue them obeyed. They muſt alſo gyue vnto theyr prynce ayde, helpe, and aſſiſtence, what ſoo euer he ſhall require the ſame, eyther for ſuertie, preſeruation, or mayntenaunce of his perſon & eſtate, or of the realme, or for the defence of any of the ſame, ageynſte all perſons. And when ſo euer ſubiectes be called by theyr prynce vnto priuey councell, or vnto the parlyament, whiche is the generall councell of this realme, than they be bounde to gyue vnto theyr prynce (as theyr lernynge, wyſedome, or experyence can ſerue them) the mooſte faythfull counſell they can, and ſuche as may be to the honour of god, to the honour and ſuretie of his regall perſon and eſtate, and to the generall welth of all his hole realme.

And further, yf any ſubiect ſhal knowe of any thyng, whiche is or may be to the annoyaunce or damage of his princis perſon or eſtate: he is bounde by this commaundement to dyſcloſe the ſame with all ſpede to the prince hym ſelfe, or to ſome of his counceyll. For it is the verayе lawe of nature, that euery membre ſhall employe hym ſelfe to preſerue and

defende the heed. And surely wysedome and policie wolde the same. For of conspiracie and treason commeth neuer no goodnes: but infinite harme, damage, and perill to the common weale. And that all subiectes do owe vnto theyr pryncis and gouernours suche honour and obedience (as is before sayde) it appereth euidently in sondry places of scripture: but specially in the Epistles of sayncte Paule and sayncte Peter. For sayncte Paule sayth in this maner, Euery man muste be obedient vnto the hyghe powers: for the powers be of god. And therfore who so euer resisteth the powers, resysteth the ordynaunce of god. And they that resyste, shall get to them selfes damnation. And sayncte Peter sayth, Obey vnto all sortes of gouernours for goddis sake, whether it be vnto the kynge, as vnto the chiefe heed, or vnto rulers, as vnto them that be sent of god for to punysshe euyll doers, and to cherysshe them that do well. And shortely after it folowethe, Feare god, Honour thy kynge.

Rom. xiii

i. Pet. ii.

And there be many exaumples in scripture of the greatte vengeaunce of god, that hath fallen vpon rebels, and suche as haue ben disobedient vnto theyr pryncis: But one principall example to be noted is of Chore, Dathan, and Abiron. Whom for their rebellyon almyghty god soo punysshed, that whan they and two hundred and fyftye capitaynes mo, with other people, to a great nombre, were all to gyther: the erthe opened, and swalowed them downe, with their houses, their wyfes, and theyr chyldren, and all their substaunce. And they went downe quycke in to hell, with all that they had.

Num xvi

¶ Fyftely we thynke it conuenient, that all bysshoppes and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that this commaundement doth also conteyne & honour and obedience, & seruauntes do owe vnto theyr maysters. and the office and duetie agayne of the maysters vnto their seruauntes.

¶ Item that the honoure and obedyence of the seruauntes vnto theyr maysters, is to loue theyr mayster. to be reuerente

and

and lowly vnto hym in al theyr wordes and gesture. to suffre and forbeare hym. to be redy and with a good wyll, without murmuration or grutchynge to obey all his lawfull or reasonable commaundementes. to feare hym, and to be lothe to displease hym. to be faythfull and true vnto hym. and to theyr power to procure and do that, whiche is to theyr maisters honestie and profyt, and that as well in theyr maisters absence, and out of his syght, as whan he is present, and loketh vpon them. accordynge to the wordes of sayncte Paule, where he sayth, Seruantes be you obedyente vnto your maisters with feare and tremblyng, with symple and playne hartes, as vnto Christe, not seruynge onely in theyr syght, as pleasers of men, but as the seruantes of Christe, doynge the wyll of god from the harte, and with good wyll, thynkyng that you serue god, and not men. And be you sure, that of all your good seruyce you shall receyue reward of god. And agayne to Titus he wryteth thus, Exhorte the seruantes, to be obedyent vnto theyr maysters, to please them well in all thynges, not to be patterers, and praters agaynst them, nor pyckers, or pryuey conueyers of theyr maysters goodes: but to shewe all trouth and faythfulnes. Sayncte Peter also byddeth seruauntes to obey theyr maysters with all feare, not onely yf they be good and gentle, but also though they be frowarde. Ephe. vi. Tit. ii. 1. Pet. ii.

¶ Item that the offyce and duetie of the maysters vnto theyr seruauntes is to prouyde suffycyently for them of all thynges necessary. To se them instructed in the lawes of god, and that they obserue the same. not to be ouer rygorouse vnto theym. to correcte theym whan they do amysse. and to cõmende and cherysshe them whan they do well. accordynge to the sayinge of sayncte Paule, You that be maysters. doo vnto your seruauntes that is right and reason, knowe that your seruers haue also a mayster in heuen. And in an other place he sayth, Be not rygorous vnto your seruantes, for you haue a mayster in heuen, that regardeth all persons indifferently. And the wyse man sayth, Meate, correction, and worke is due vnto the seruantes, Collo. iiii. Ephe. vi. Eccleſi. xxxiii.

maunte, Sette thy ſeruaunt to labour, that he be not idell. For idelnes bryngeth moche euyll. Sette hym to worke, for that belongeth vnto hym. Yf he be not obedyent, correcte hym.

¶ Item that in this commaundement is alſo implyed, that chyldren and yonge folkes ſhulde gyue due honoure and reuerence to olde men, and to all ſuche as be theyr mayſters and tutours, to bryngе them vp in lernynge and vertue, whiche be in this behalfe as fathers vnto them: and ſoo as fathers muſte be honoured and obeyed.

¶ Fynally we thynke it conuenient, that all byſſhoppes and preachers, ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge, that all fathers ought diligētly to conſider, and remembre, howe moche, and howe grenouſely they do offende god, and of howe many euylles they be the cauſe: whiche either bryngе vp theyr chyldren in wantonnes and ydelnes, and do not put them forth in tyme to ſome faculte, exercyſe, or labour, whereby they may after get their lyuynge, or occupie theyr lyfe to the profyte and commoditie of the common weale. or els do ſuffre theyr chyldren in youth to be corrupted for lacke of good teachynge, and bryngynge vp in the true knowlege of god, and of his wyll & commaundementes, or commytte in worde or dede ſuche thynges in the preſence of theyr chyldren, wherof the yonge tender hartes of theyr fayde chyldren (whiche lyke a ſmalle twigge, is inclyneable euery waye, and by fraylenes of youth is inclyned to euyll) do take ſo euyll exaumple and corruption of vices, and worldly affections, that harde it woll be for them after to eſchewe the ſame.

¶ The declaration of the fyfte commaundement.

AS touchynge the fyfte commaundement, we thynke it conuenyente, that all byſſhoppes and preachers ſhall inſtructe and teache the people, cōmytted vnto theyr ſpyrytuall charge, Fyrſt that in this commaundement is forbydden, not

den, not onely bodely kyllynge, and all maner of violent layinge of handes vpon any man, as strikynge, cuttyng, woundynge, and all maner of bodely hurtynge by acte and dede: but also all malyce, angre, hate, enuy, dysdayne, and all other euyll affections of the harte, and also all sclaunder, backbytyng, chidyng, bannynge, raylynge, scornyng, or mockynge, and all other euyll behauiour of our tongue agaynste our neighbour. Whiche all be forbydden by this cõmaundement. For they be rotis & occasions of murder, or other bodyly hurt.

¶ Item that the contrary of all these thynges be commanded by this cõmandement, that is to say, that we shuld with our hartis loue our neyghbours. and with our tongues speke well of them and to them. and in our actes and dedes do good vnto them, shewynge towardes them in hart, word, and dede pacience, meknes, mercye, and gentylnes, yea thoughe they be our aduersaries and ennemyes. And that this is the true sense and meanynge of this commandement: it appereth by the exposition of our sauyour Christe in the gospell, where he declareth, That we shulde neyther hurte any man in dede, nor speke of hym or vnto hym maliciously, or contemptuously, with our tongues, nor beare malyce or angre in our hartis: but that we shulde loue them, that hate vs, saye well by them, that saye euyll by vs, and do good to them that do euyll to vs. And accordynge to the same sayinge of Christe, saynct Johñ also sayethe, That he, that hateth his neyghbour, is a manquekller. Math. v. Rom. x. i. Joã. iii.

¶ Item that it is not forbydden by this cõmaundement, but that all rulers and gouernours, as princes, Judges, fathers, maysters, and suche other, maye for the correction of them, whiche be vnder theyr gouernaunce, vse suche maner of punyssheмente, eyther by rebukefulle and sharpe wordes, or by bodyly chastysynge: as the lawes of euery realme do permytte. And not onely they maye doo thus: but also they be bounde so to do, and offende god, yf they do it not, as is before declared in the fyfte commaundement.

Item that all rulers muste be ware and take hede, that in their corrections or punysshementes they do not procede vpon any priuate malyce of theyr hartes, or dysplesure towardes any man, or for any lucre, fauoure, or feare of any person: but that they haue their eie, a consyderation onely vpon the reformation, and amendement of the person, whom they do correcte, or elles vpon the good ordre and quyetnes of the common weale. so that styll there may remayne in theyr hartes charitie and loue, towardes the persone, whom they punysshe. And lyke as the father loueth his chylde, euen whan he beateth hym: euen so a good iudge, whan he gyueth sentence of deth vpon any gyltie persone, although he shewe outwardly crueltes and rigour, yet inwardly he ought to loue the person, and to be sory and heuy for his offences, and for the deathe, whiche he hym selfe by the lawe dothe, and muste nedes condempne hym vnto.

Item that although inferiour rulers or gouernours maye correcte and punysshe, suche as be vnder theyr gouernaunce: yet they maye not punysshe by deathe, mutilate, mayme, or imprison them, or vse any corporall violence towardes them, other wyse than is permytted by the hyghe gouernour. that is to saye, by the prynce and his lawes, from whome all such auctoritie dothe come. For no man may kylle, or vse suche bodyly cohercion, but onely pryncis, and they whiche haue auctoritie from princis. Ne the sayde prynces, ne any for them maye do the same: but by and accordynge to the iuste ordre of theyr lawes.

Item that no subiectes maye drawe the swerde (sauyng for laufull defence) without theyr princis lycence. And that it is theyr duetie to drawe theyr swerdes for the defence of theyr prynce and the realme: whan soo euer the prynce shall commaunde them so to do. And that for no cause, what so euer it be, they maye drawe theyr swerdes agaynst theyr prynce, nor agaynste any other, without his consent or commandement, as is afore sayde. And although princis do other wyse, then they

they ought to do: yet god hathe assygned no iuges ouer them in this worlde, but woll haue the iugement of them reserued to hym selfe, and woll punysshe, whan he seeth his tyme. And for amendement of suche princes, that do otherwyse thanne they shulde do: the people muste praye to god (whiche hath the hartes of princes in his handis) that he maye soo turne theyr hartis vnto hym, that they may vse the sworde, which he hath gyuen them, vnto his pleasure. Prouer. 21.

¶ Seconde we thynke it conuenient, that all bysshoppes and preachers shall diligently frome tyme to tyme instructe and teache the people, commytted vnto theyr spirituall charge, that ageynste this cōmaundement offende all they, which do kylle, mayme, or hurte any man, without iuste order of the lawe, or gyueth counsayle, ayde, fauoure, prouocation, or consent therunto.

Item that all they, whiche may, yf they woll, by theyr auctoritie, or lawfull meanes delyuer a man from wrongefull deathe, mutilation, hurte, or iniurie, and woll not doo it, but woll wynke therat, and dissimule it: be transgressours of this commaundement.

Item that all iudges, whiche seing no sufficient matter or cause of deathe, or that vpon a lyght tryall, without sufficient examination, and dyscussyon gyueth sentence of deathe. or that, whan the mater and cause of deathe is sufficient, and the triall good, yet delyteth in the deathe of the persone: be transgressours of this commaundement.

And lyke wyse be al those, whiche in the causes of lyfe and deathe, beyng empanelled vpon Enquestes, doo lyghtly condempne, or endicte any person, without sufficient euidence, examination, and discussyon, of the informations gyuen vnto them. And more ouer all those, whiche eyther in suche causes do gyue false euydence, or information, or wyttyngely contrary to theyr owne conscience: or doubtynge of the trouth of those informations, or without sufficient examination, do promote, enforce, or maynteyne suche euydences, informati-

one or indytementes: do also breke this commaundement.

And lyke wyse do all they, whiche wyllyngly do kyll them selfe for any maner of cause: for so to doo there canne be no pretence of laufull cause, ne of iuste order. And therfore he that so doth: kylleth at once both body and soule.

And fynally all they, whiche be in hatrede and malice with their neyghbours, and eyther speake wordes of contempte, despyte, checkyng, cursynge, and suche other, or els publysshe their neyghbours offences, to their slaunder, rather than to their amendemente. and generally all they that lyue in ire, malyce, enuy, and murmurynge at other mennes welthe, or reioysyng at other mens trouble or hurte, or suche other lyke: they offende all agein st this precepte.

¶ The declaration of the seuenth commaundement.

AS touchynge the seuenth commaundement we thinke it conueniente, that all byssshoppes and preachers shall instructe and teache the people, commytted vnto their spirytuall charge, Fyrste that this worde Aduiterie, dothe in this commaundement signifie, not onely the vnlaufull commixtion of a maried man, with any other woman, than his owen wyfe, or els of a maried woman with any other manne, than her owne husbande: but also all maner of vnlaufull copulation betwene man and woman, maried or vnmaried, and all maner of vnlaufull vse of those partes, whiche be ordeyned for generation, whither it be by adulterie, fornication, inceste, or any other meane, although it be in laufull matrimonie. For in laufull Mattimonie a man maye cõmytte adultrye, and lyue vnchaste euen with his owne wyfe: yf they doo vnmesurably serue their flesshely appetite and luste. and of
Thobi.vi suche the dyuell hath power, as the Angel Raphael sayd vnto Thobie, They that marie in suche wise, that they exclude god out of their myndes, and gyue them selues to their owne carnall lustes, as it were a horse or a mule, whiche haue noo
reason:

treason: vpon suche persons the dyuell hath power.

Item that all christen people ought hyghly to regarde the obseruation of this commaundement, considerynge howe moche god is displeased, and what vengeaunce he hath alwayes taken, and euer wolle take for the transgression of the same. For confirmation wherof, we thynke it conuenyente, that all bysshops and preachers shall instruct and teache the people cõmytted vnto theyr spyrituall charge, Fyrste, howe that god in the tyme of Moyses lawe cõmaunded, that who so euer commytted adulterie, shulde be stoned to deathe.

Item howe Hemor kynge of Sichem, and Sichem his sonne, with all the men of the Citie were slayne, and theyr wyues and chyldren were taken captiue, and all theyr goodes within the Citie were robbed and spoyled: bycause the sayde Sichem laye with Dina the doughter of Jacob, and defyled her. Ge.xxxiiii

¶ Item howe that almyghtye god, after the chyldren of Israel hadde commytted adulterie with the women of Moab and Madian, commaunded fyrste, that the heedes and rulers of the people shulde be hanged, for that they suffred the people so to offende god. And afterwarde commaunded also euery man to slee his neyghbour, that hadde soo offended. In so moche that there was slayne of that people the nombre of .viii. thousande. And many mo shulde haue ben slayn: had not Phinees the sonne of Eleazar, the high prieste, tourned the indignation of god from the chyldren of Israell. For this Phinees whan he sawe zamry chyefe of the tribe of Simeon in the presence of Moyses, and all the people go vnto Cozby a noble mans doughter of the Madianites, to commytte fornication with her: he arose from among all the multitude, and takynge a swerde in his hande, wente into the howse, where they were, and thruste them bothe throughe the bealyes. Whose feruent mynde and zeale god dyd so moche allowe, that he dyd therfore bothe ceasse from further punyshement of the Israelites, and also graunted to Phinees, Nu.xxv.

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And lyke wyse do all they, whiche wyllyngly do kyl them selfe for any maner of cause: for so to doo there canne be no pretence of laufull cause, ne of iuste ordre. And therfore he that so doth: kylleth at ones both body and soule.

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Thobi. vi

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and his succession for euer, the dignitie of the hyghe preeste.

Judi.x. Item howe the tribe and stocke of Beniamyn was so punnyshed for the mayntenaunce of certayne persons of the Cittie of Gabaa (whiche had, contrary to this cõmaundement, shamefully abused a certayne mans wyfe) that of.xxv.thousandr and seuen hundreth men of armes, there remayned on lyue but syxe hundreth.

Gene.xix. Item howe almyghtye god for the transgressyon of this commandement, caused brymstone and fyre to rayne downe frome heuen vpon all the countrey of Sodom and Gomor: and so dystroyed the hole regyon bothe men and beastes, and all that grewe vpon the erthe, reseruynge onely Loth, and his.iii.doughters. These terryble examples, and many other lyke, almyghty god dyd shewe in tymes paste: to the intente we shulde haue theym in out contynuall remembraunce, and soo shulde euer stande in awe and feare to offende god. For thoughe he doo not soo presentely punysshe vs here in this worlde, as he dyd the persones before rehersed: yet his longe patience, and forbearynge, is no allowance or forgyuenes of our offences, yf we contynue styll in them, but a sore accumulation, and heapyng together of goddes wrathe and indygnation agaynste the daye of iugement. At whiche tyme, in stede of this temporall peyne, we shall receyue euerlastyng peyne: beynge as sayncte Poule sayethe, excluded frome the euerlastynge kyngedome of heuen. and as Christe sayethe in the gospell, and sayncte Johñ in the Apocalips, we shall be caste in to the brennyng lake of hel, where is fyre, brymstone, weepynge, waylynge, and gnastynge of tethe without ende.

Rom.ii.

Mat.xxii. et.xxv. et Luc.xiii.

¶ Seconde we thynke it conuenyent, that all byssh̃oppes and preachers, shall instructe and teache the people, committed vnto theyr spirituall charge, howe that in this commaundement, not onely the vyces before rehersed, be forbydden and prohibited: but also the vertues contrary to them be required and commaunded, That is to saye, fydelytie, and true keppynge of wedlocke, in theym that be maryed, continence

nence in them, that be vnmaried, and generally in al parsons shamefastnes, and chastenes, not onely of dedes, but of wordes and maners, countenaunce & thoughtes. And more ouer fastynge, temperaunce, watchynge, labour, and all lawfull thynges that conduce and helpe to chastitie. And that therfore agaynste this commaundemente offende all they, whiche do take any syngle woman, or other mannes wyfe. or that in theyr hartes do couete and desyre for to haue them. For as Christe sayth, who soo euer eyeth a woman, wyssbynge to haue her: hathe all redye commytted adulterye with her in his harte. Math. v.

¶ They also offende this commaundement, that take in maryage, or out of matiage any of theyr owne kynred or affinitie, within the degrees forbydden by the lawes of god. Leu. xviii. xx.

¶ They also offende agaynste this commaundemente, whiche abuse theym selfes, or any other persones, agaynste nature. or abuse theyr wyues in the tyme of theyr menstruall purgation.

They also that do nourissh, styre vp, and prouoke them selues, or any other to carnall lustes and pleasures of the body, by vnclenly and wanton wordes, tales, songes, syghtes, touchynges, gaye and wanton apparayle, and lasciuiouse deckynge of theym selfes, or any suche other wanton behauiour and entisement. And also all those, which procure any suche acte, or that mynysterhouse, lycence, or place thereto. And all counsaylours, helpers and consenters to the same: doo grieuously offende god, and doo transgresse this commaundement.

¶ Lyke wise al they that auoyde not the causes hereof, so moche as they conueniently maye, as surfetynge, slouth, idelnes, immoderate slepe, and company of suche (both men and women) as be vnchaste and euyll dysposed: be gyltie of the transgression of this commaundement.

The

¶ The declaration of the eyghe commaundement.

As touchynge the eyghe commaundement, we thynke it conuenyent, that all byssh̄ops and preachers shall instructe and teache the people, cōmytted vnto theyr spirituall charge, fyrste, that vnder the name of Theste or steakynge in this cōmaūdement is vnderstanded all maner of vnlauful takynge awaye, occupienge, or kepynge of any other mannes goodes, whether it be by force, extorcion, oppressiō, briberie, vserie, simonie, vnlauful cheuesaunce, or els by false byenge & sellynge, eyther by false weyghtes, or by false measure, or by sellynge of a worse thyng for a better, or a thynge cōterfaite for a trewe, as gylte coper, for trewe gōlde, or glasse for precious stones, and generally all maner of fraude or deceyte.

¶ Item that lyke as the vices before rehersed be by this precepte forbydden, euen soo, sondry vertues, contrarye to the sayde vices be by the same commaunded. as to deale truely and playnely with our neyghboure in all thynges. to gette our owne goodes truely. to spende them lyberally vpon them that haue nede. to fede the hungery. to gyue drynke to the thirstie, to clothe the naked. to harborowe the harborlesse. to comforte the sycke. to visite the prisoners. and fynally to helpe our neighbours with our kemyng, good counceyll, and exhortatiō, and by all other good meanes that we can.

¶ Seconde we thynke it conuenient, that all byssh̄oppes and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that ageynst this cōmaundement offende all they, whiche by crafte, or by violence, vpon see or lande spoyle, robbe, or take away any other mannes seruaūt, or chylde, lande, or inheritaunce, horse, shepe, or catal, fysshe, foule, conyes, or dere, money, iewels, apparayle, or any other thynge, whiche is not his owne.

And lykewise offende they ageynste this comaundement, whiche haue goodes gyuen to any vse, and put them not to the same

same vse: but kepe them to theyr owne aduantage. As maisters of hospitalles, and fals executours, whiche conuert the goodes gyuen to the sustentation of the poore folkes, and other good and charitable vses, vnto theyr owne profite.

Item that all they, whiche receyue rent or stipende for any office spirituall or temporall, and yet do not theyr office belongynge therunto: be theues, and transgressours of this commaundement.

Item that all they, whiche take wages or fee, pretendynge to deserue it, and yet do not in dede. as labourers and hyred seruauntes, whiche loyter and do not applye theyr busynes. and lyke wyse aduocates, proctours, atturnies, counsellours, in any of the lawes, whiche somtime for litel peyne take moche stipende, or in theyr defaute and negligence marre good causes, or do any thynge to the hynderance of spedye iustice, for theyr owne aduantage: do transgresse this cõmandment.

Item that all they transgresse this commaundement, whiche bye any stolen goodes, knowynge that they be stolen. or that bye thynges of them, that haue no auctoritie to selle theym, or alyenate them, yf they knowe the same. And lyke wyse do they, that fynde thynges loste, and knowynge the owner therof, wolle not restore them, or wolle not do theyr dylygence to knowe the owner.

They also, whiche defraude theyr hyred seruauntes of theyr due wages. and they that borow any thinge, or receyue any thynge delyuered vnto them vpon truste: and wolle not restore the same agayne. and they that vse false weyghtes or measures, or deceitefull wares, or selle theyr owne wares at vnreasonable price, farre aboue the iuste valour. and they that engrosse and bye vp any kynde of wares hole into theyr owne handes: to the intente that they maye make a scarsenes therof in other mens handes, & sell it agayn as they lyste. and generally al couetouse men & brybers: whiche by any meanes vnlaufully gette, or vnmercifully kepe from them that haue nede: be transgressours and breakers of this commandement.

¶ The declaration of the nynthe commaundement.

As concernyng the nynthe cõmaundement, we thynke it conuenyent, that all bysshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, fyrste that by this commaundement is forbydden all maner of lyinge, sclaunderynge, backbytynge, false reportynge, false accusynge, yuell councellynge, and all maner of mysusyng of our tongue, to the hurte of our neyghbours, whether it be in theyr body and goodes, or in theyr good name and fame. The apostle sayncte James lykeneth the tongue of a man vnto a bytte in a horse mouthe, whiche turneth the hole horse euery waye, as pleaseth hym, that sytteth on the horse backe. And he compareth it also vnto the helme of a shyppe: whereby all the hole shyppe is ruled at the pleasure of hym, that gouerneth the helme. And thyrdely he compareth it vnto a sparcle of fyre, whiche (yf it be suffred) woll burne vp a hole towne or citie. And surely all these comparysons be verey apte & mete. For the tongue of a man (no doubte) is the chiefe staye of all the hole body, eyther to doo moche good, or elles to doo moche hurte. The voyce of the tongue perceth the hartes of the heeres, and causeth theym to conceyue of other menne good or yuell opynyon. it kendleth or quencheth contention. it dysposeth men to warre or peace. and moueth the heeres sondry wayes to goodnes, or vyce. And lyke as the great ragyous flames, that go frome howse to howse, come but of one sparkle, whiche in the begynnyng myght haue bey easyly quenched, but by negligẽce and sufferaunce encreaseth and waxeth so great, that no mã can resyst it. And lyke as fyre is a great commoditie many wayes (yf it be well and wysely vsed) and contrary ayn vtter destruction, yf it be suffered, and no hede taken therunto: Euen soo of a mannes tongue (althoughe it be but a verey smal membre of the body) yet there commeth exceedyng great benefite, bothe to hym selfe and others, if it be wel and wyse-

Jaco. iii.

ly gouer-

gouerned. And contrary wyse, yf no hede be taken therunto, but be suffered to runne at large: thanne it is not one syngle yuell alone, but a rote and occasyon, or rather an heappynge together of all yuelles. And bycause that of the tongue commeth so moche good, or so moche yuell: therfore by this commaundement is not onely forbyd all yuell vse of the tongue, to the hurte of our neyghbours: but also in the same is commaunded all the good vse of the tongue, to the benefite of our sayde neyghbours. As to be true and playne in our wordes. to be faythfull in couenauntes, bargaynes, and promyses. to testifie the trouthe in all courtes, iugementes, and other places. to reporte well of them that be absent. to vse gentyll wordes to them that be presente. to gyue good councell and exhortation to all goodnes. to dysswade frome all yuell. and whan we knowe any man to do amysse, not to publisshe his faulte to other men, to his hynderaunce and sclaunder: but rather to admonysshe hym pryuely betwene hym and vs, and to seke his reformation. to speke well by our ennemyes. to pacifie and set at one them that be ennemyes. to excuse them, and to answere for them, that be vniustly sclaundered. And generally in all other thynges, to vse our tonges in trouthe to the welthe of our neyghbours.

¶ Seconde we thynke it conuenyent, that all bysshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that ageynst this commaundement offende all they, whiche by lyinge, and vtterynge of false speche deceyue and hurte any man. and suche lyers be the dyuels chyldren. For as saynct Johñ sayth in his gospell, The dyuel is a lyer, and the father of lyers. And therfore biddeth saynct Paule, that we shuld put away lying, and speke trouthe euery man to his neyghbour. Joã. viii. Ephe. iiii.

Item that al they offend ageynst this cõmaũdement, which be detracters, backbyters, & sclaunderers, whom the wise mãdoth lyken vnto serpentes, that priuely byte or stinge men behynde, whan they be not aware thereof. And surely suche Eccle. x.

men (what so euer they pretende) go not aboute to heale and amende theym, that do amysse: but rather to satysfye theyr owne malyce and sclaunderous tongues. For lyke as the surgion, that wolde heale a wounde, dothe couer it and bynde it, that it take no open ayre: so yf we intende the amendment of our neighbours faulte, we muste not open it abrode to his hurte, but we must be sorie, and pray to god for hym, and soo takynge hym vnto vs, we muste priuely counsayle and exhorte hym. And no doubte, this louyng correction wolde make hym bewaare, and take hede that he offende no more. But yf we tell his defautes fyrste to one, and after to an nother, and charge euery one to kepe counceyll, as though we had tolde it to no mo: this is no amendement of his faulte, but a declaration of our owne, and a reprehension of our selfes, in that we vttre forthe vnto other that thynge, whiche we our selues iudge not to be vttered. And surely we condempne our selfes therin. For we shulde fyrste haue kepte it secrete our selues, if we wolde that an other man shulde not vttre the same.

Eccle.xix. And therfore the wyse man sayethe, If thou haste herde anye thynge agaynst thy neyghbour: let it dye within the, and be sure it wolle not burste the. And agaynst backebiters speketh

Psal.C. the prophete Dauid, who so euer priuely sclaundereth his neyghbour, hym wolle I destroye.

And they also offende this cõmaundement, whiche gladly gyne eares, & be redy to here suche backbyters. For as sayntt Bernarde sayethe, Lyke as the backbiter catieth the dyuell in his mouthe: so the herer carryeth the dyuell in his eare. For

Pro.xxv. the detractour is not glad to tell, but to hym, that is glad to here. And the wyse man sayethe, That lyke as the wynde driueth away the rayne, euen so doth an harde, and a dyspleasant countenaunce dryue awaye the tongue of the backebyters, and maketh them abasshed.

They also breake this cõmaundement, whiche with flatterynge and double tongues, go aboute to please suche as be gladde to here complayntes.

Iudges

Iudges also, whiche gyue sentence contrary to that, whi-
che they knowe to be true, and they that in iudgemente doo
hyde and suppresse the trouthe, and they that make any false
plees, to the delaye and hynderaunce of iustyce, or any other
wyse do stoppe iustice, and inquesties, whiche vppon lyghte
groundes, or vpon groundes not well examyned, or dyscussed,
gyue verdycte: be transgressours and breakers of this com-
maundement.

¶ And aboue other they do transgresse this cõmaundement,
whiche in preachynge, or other wyse do teache or maynteyne
any false or erronious doctrine, contrarye to the worde of
god. or that do teache fables, or mens fantasies, and imagy-
nations: affirmynge them to be the word of god. For suche be
not false witnes of worldly matiers: but false witnes of god.

¶ The declaration of the tenthe commaundement.

AS concernynge the tenthe commaundemente, we
thinke it conuenient, that al bisshops and prechers shal
instructe and teache the people, commytted vnto their spi-
rituall charge, Fyrst that where as in thother cõmaundemen-
tes before rehersed, be forbydden all wordes, dedes, and coun-
cyll, whiche be agaynst goddis pleasure, and the loue of our
neyghbours: In this laste precepte be forbydden the inwarde
affections of our hertes. For in this laste precepte is forbydde
al inwarde motion, desire, delite, inclination, and affection
vnto euyll. Whiche thynges be so roted & planted in all vs the
chyldren of Adam, euen from the fyrste houre of our byrthe,
that althoughe by the inspiration of the holy goost, and the
grace of god, gyuen vnto vs, we do entende neuer soo well,
and wolde moste gladly eschewe al euyll: yet there remayneth
in vs a disposition, and redynes vnto suche thynges, as be
contrarie to the wil and cõmaundement of god. In so moche
that yf the grace of god dyd not helpe vs, to staye and resyste
our owne noughtynes, and delyte vnto synne: the same our

concupiſcence and naughtynes ſhulde be ſoo moche, that we ſhulde runne hedlynge in to all myſchefe, and that at euery lyghte occaſyon our nature is ſo corrupte, and we be ſo farre from the perfyte obedience vnto goddes wyll, whiche we had in the ſtate of innocency, and yet ſtyll ought to haue. And of this corruption of our nature and redynes vnto yuell com-
Rom. vii plaineth ſaint Paule in his epiſtle vnto the Romains, where he declareth at lengthe, that the nature of man is ſoo full of concupiſcence, and yuell affections: that no man dothe or can of hym ſelfe ſatiſfie, or fulfyll the lawe of god. And that the lawe condemneth all men, as tranſgreſſours. And that therfore euery man for his ſaluatyon, muſt haue refuge vnto the grace & mercy of god, obteyned by our ſauyour Jeſu Chriſte. I knowe (ſayth ſaynct Paule) that in me, that is to ſaye, in my fleſſhe dwelleth no goodnes. For I haue a good wyll, but I fynde not howe to perfourme it. For I doo not that good thyng, whiche I wolde: but I do that yuell, whiche I wolde not. And yf I do that I wolde not: then it is not I that doo it, but ſynne that dwelleth in me. Thus fynde I by the lawe that whan I wolde do good, yuell is preſent with me. for I delyte in the lawe of god, as concernynge myne inwarde man: but I ſee an other lawe in the partis of my body, whiche repelleth contynually agaynſt the lawe of my mynde, and ſubdueth me vnto the lawe of ſynne, whiche is in the partes of my body. O wretched man that I am: who ſhall delyuer me from this body of deathe? The grace of god by Jeſu Chriſte.

By theſe wordes of ſaynct Paule it appereth, what concupiſcence, corruption, and yuell reſteth contynually in the nature of man. by reaſon wherof thoughe he be neuer ſoo well mynded, yet he is ſtayed, letted, and hyndred frome the perfyte accomplyſſhement of goddes wyll and cõmaundementes. Seconde we thynke it conuenyente, that all byſſhoppes and preachers, ſhall inſtructe and teache the people, committed vnto theyr ſpirituall charge, that notwithſtandynge that this corruption and concupiſcence be damnable in all them,

that

that be not baptyſed, although they neuer commytte any actuall offence: yet vnto vs that be renued by baptyſme in the tyght fayth of Chryſte, it is neyther dampnable, nor yet culpable, yf we by the ſpirite and grace of god endeuoure and apply our ſelues to withſtande and reſyſt it, and do not gyue our ſelues to lyue after the motions and deſyres therof. And therfore sayncte Paule (vppon the wordes before reherced) inferreth and sayth. That there is no dampnation nowe vnto them that be in Chriſt Jeſu, which walke not after the fleſhe, but after the ſpirite. And anon after he sayth, If you lyue after the fleſhe, you ſhall dye, but yf by the ſpirite you mortifie the dedes of the body, you ſhall lyue. Ro. viii.

¶ Thyrdly we thynke it conuenyente, that all byſſhoppes and preachers, ſhall inſtructe and teache the people, commyted vnto theyr ſpirituall charge, that lyke as in the fyfthe commaundement vnder the name of father and mother, is vnderſtande all ſuperioures, And in the fyfte commaundement vnder the name of kyllynge, is vnderſtande all wrathe and reuengynge, And in the ſeuenth commaundement vnder the name of adulterie is vnderſtande all vnchaſte lyuynge, And in the .viii. commaundement vnder the name of theefte is vnderſtande all deceptfull dealynge with our neyghbours, And in the .ix. commaundement vnder the name of falſe wytnes, is vnderſtande all myſuſe of the tongue: Soo in this laſte commaundement vnder the name of deſyrynge of an other mannes wyfe and goodes, is vnderſtande all maner of yuell and vnlawful deſyre of any thynge. And lyke as in this precepte is forbydde all yuell deſyres: Euen ſoo in the ſame be cõmaunded all good deſyres, good affections, good inclinations to godly thynges, and the perfyte obedience of our hartes vnto goddis wyll. Whiche all though we ſhall not fully and abſolutely atteyne vnto, whyle we be in this lyfe yet this commaundement doth bynde vs to enforce and endeuour our ſelues therunto by contynuall reſyſtynge and fyghtynge agaynſt the ſayd corruption, concupiſcence, and euyll deſyres.

For

For asmoche as they be the verey roote, and springe, frome whense dothe flowe and growe all yuell dedes and viciouse lyuynge as Christ sayth in the gospell. From the harte spring-
Mat.xv. geth all yuelle thoughtes, murder, adulterie, fornication, theste, false wytnesse, blasphemie. And the same is shewed dayely by experience. For whan a manne despyseth any other mans goodes, yf he can not haue them: than he falleth into envy, and grutcheth agaynst them, that haue suche goodes, and despyseth cuyll towardes them, and is gladde whan they haue losse or hurte. All whiche yuell affections procede of
i.Tim.vi the sayde vnlaufull desyre. For as sayncte Paule sayth, Suche as be not content, but desyre to be riche, they fall into diuers temptations and snares of the diuelle, and in to many noysom and vnprofitable wisshes and desyres, whiche drowneth men into perdicion and destruction. For the rote of all cuyll is Cupidite or vnlaufull desire of goodes in this world. And suche persones as haue moche folowed this couetousnes, haue erred from the sayth, and wrapped theym selfes in many pangues and sorowes.

Fourthely we thynke it conuenient, that all byssheppes and preachers shall instructe and teache the people, committed vnto theyr spirituall charge, that all maner of men be in suche wyse culpable of the transgression of this commandement, that no man can iustifie hym selfe in the syght of god. For god loketh through euery mans hart, and fyndeth there in moche corruption and concupiscence, although in some more, some lesse, accordynge as they haue more or lesse mortified theyr sayde flesshely and worldely concupiscence. And yf there were no more commandementes of god but this one: yet is there no man in this worlde, but (yf he diligently enserche his owne harte, and conferre it with this commandement) he shall anone perceyue, that he is many wayes culpable and guyltie before god, by transgressyon of this commandement, yf god shulde entre into strayte iugement with hym, and deale with hym accordinge to iustice without mercye.

But

But amonge all other, they chiefely be transgressours of this commaundement: whiche by deliberation and full consent, caste theyr myndes and studies to accomplysshe the concupiscence and desyre, whiche they haue to obteyne and gette an other mans wyfe, childe, seruaunt, house, lande, corne, catall, or any thynge, or goodes that be his.

And they also be transgressours of this commaundement, whiche by enuy be sory of theyr neighbours welth and prosperetie: or be gladde of theyr sorowe, hynderaunce, or aduersitie. and also all they, whiche do not sette theyr myndes and studies, to preserue, maynteyn, and defende vnto theyr neighbours (as moche as lieth in them) their wyues, chyldren, seruauntes, howses, landes, goodes, and all that is theyrs. For (as before is declared) this commaundement not only forbyddeth vs to desyre from our neyghbour any thynge, whiche is his: but by the same we be also commaunded, gladdely to wysshe and woll vnto hym, that he may quietely possesse and enioy all that god hath sent hym, be it neuer so great habundaunce. And this mynde we ought to beare vnto euery man by this commaundement, not onely yf they be our frendes & louers, but also yf they be our ennemies and aduersaries.

¶ Here folowe certayne notes necessarie to be lerned for the better vnderstandynge of the tenne commaundementes.

Fyrste it is to be noted, howe that oure lorde not onely deliuered vnto Moyses, when he was in the mounte of Sina, two tables of stone, wherin these tenne commaundementes were writen with goddis owne fynger, and not by Moises, ne any other creature: but also howe in the same place, and at the same tyme, god thretened to punisshe all them greuously, and extremely, yea to the thirde and fourthe generation, whiche shulde transgresse any Exod. xiij. c. xx.

of the sayd commaundementes and contrarie, howe he pro-
myssed to shewe mercye, and to gyue lyfe euerlastynge to al
them, that shulde obserue and kepe the same. Whiche thynge
Luc.xviii was afterwarde confyrmed by our sauiour Christ. For when
a certayne great man asked hym, what he shulde do to come
vnto the lyfe euerlastynge, Christ answered hym and sayd,
If thou wolte come vnto the kyngedome of heuen, kepe the
commaundementes.

¶ Seconde it is to be noted, that all the workes of mercy, & all good thynges, whiche we be bounde to do, and lykewyse all synnes, whiche we be bounde to eschewe and leue vndone: be sufficientlye conteyned and compriſed in these two tables. For where as our hole offyce and duetie as well to god as to our neyghboure, standeth in harte, worde, and dede, The fyrst foure preceptes, whiche be the preceptes of the fyrst table, conteyne our sayd hole duetie towardes god. The fyue other preceptes, whiche be preceptes of the seconde table, conteyne oure hole duetie towardes our neyghbour. For the fyrst commaundement chiefely sheweth, howe we ought to ordre oure selfe vnto god in our hartes, by pure fayth, hope, loue, and drede. The seconde and fourth sheweth, howe we ought to ordre our selfes vnto hym in our outwarde actes and dedes. The thyrde sheweth, howe we ought to ordre our selfes vnto hym in oure tongue and wordes. And likewise the.v. the.vi. the.vii. & .viii. do shewe, howe we shulde ordre our outwarde actes & dedes vnto our neighbours. The.ix. howe we shulde ordre our wordes and tongues vnto them. And the.x. howe we shulde be towardes them in harte and mynde.

¶ Thyrdely it is to be noted, That for as moche as out of a good harte, endewed and replenyſſhed with the loue of god and our neyghboure, ſpryngeth forthe all good wordes and workes: And out of an yuell harte, voyde of the loue and drede of god, and replenyſſhed with hate and malyce towardes our neyghbour, ſpryngeth forth all yuell wordes & workes. accordynge to the sayinge of our sauioure in the goſpell,

where

where he sayth, That a good man out of the good treasoure of his harte bryngeth forthe all those thynges that be good: and an yuell man out of the yuell treasure of his harte bryngeth forthe those thynges that be yuell. Therfore oure sauyour Christ reduceth all these tenne commaundementes vnto two commaundementes, belongynge to the harte, that is to saye, to the loue of god, and our neyghboure. For where as the pharisees came vnto Christ, and sayde, Mayster, whiche is the greatest commaundement of the lawe, oure sauyoure answered them, and sayde, The chiefe and the greatest commaundement is, that thou shalte loue thy lorde god, with all thy harte, with all thy soule, and with all thy mynde. And the seconde, lyke to this, is, that thou shalte loue thy neyghboure euen as thy selfe. And in these two commaundementes standeth and consysteth all the hole lawe and the prophetes. Mat.xxi Mat.xxii

These be the wordes of Christe, wherin it is further to be noted, that to loue our lorde god with all our harte, soule, and mynde, is to sette all our hole mynde and thought, to knowe hym, to honour hym, to please hym, and to loue hym vnsayedly aboue all other thynges in the worlde. For he is a ielous god, and wol not be content, onles we yelde vnto hym, our hole harte and loue. And yf we shall set or fype ony parte of our harte or loue vpon the worlde, or the flesshe: no doubte god woll not be parttaker of oure loue. For he requyreth the hole loue of our hartes, and that we shall loue nothynge but hym or for hym, and that so hartely, that (yf case requyre) we shall not refuse to suffre any bodyly punysshemente, nor yet deathe for his sake. And this loue towardes hym we doo declare: when we set our myndes to obserue & fulfylle his commaundementes. For as Christe sayth in the gospell, He that hath my commaundementes, and kepeth them, it is he that loueth me. And contrarye, the loue and charitie of god and our neyghboure (as sayncte Paule sayth) is the fulfyllynge of all the hole lawe. For no doubte yf we loue god aboue all thynges: thanne we loue hym more than oure selfes. And yf Joā.xiiii. Rom.xiii

We loue hym more than our selfe: than woll we folowe in all thinges his wyll, and not our owne. And in lyke maner, yf we loue god aboue all thinges: than do we loue hym aboue our neighbour, and so we woll for nothinge fulfyll the wylle of our neighbour agaynste his wyll. and as the loue of god aboue all thynges shulde so kepe, directe, and guyde vs, that for no loue or pleasure to our selfe, or to our neyghbour, we shulde wyllyngely transgresse the leaste parte of any of the tenne cõmaundementes: In lyke wyse the hartie and feruent loue, that we shulde beare to our neighbour, as to our selses, shulde preserue and kepe vs, that we shulde not kylle hym, nor committe adultery with his wyfe, nor steale his goodes, nor beare false wytnes agaynst hym, nor by any meanes do, speke. or wyshe any maner of yuell vnto hym, but we shulde with harte, tongue, and handes, wyshe, speake, and worke all goodnes towardes hym, as sayncte Paule sayth, He that
Rom.xiii. loueth his neyghbour, hath fulfylled the lawe. For these commaundementes, Thou shalte not commytte adulterye, Thou shalte not kyll, Thou shalt not steale, Thou shalte not beare false wytnes, Thou shalte not desyre, and suche other commaundementes be all comprysed in this sayinge,
Mat.xxii Thou shalt loue thy neyghbour as thy selfe. For if we loue oure neighbour as our self: thã must we vse our self towards hym as we wold that he shuld vse hym selfe towardes vs. that is to saye, we must do for hym, as we of reason wyl, and desyre that he shuld do for vs, & desire and wyshe towardes hym, as we of reason wold that he shuld desyre & wishe towardes vs. This is the lawe of nature, this is the law of the gospel. And therfore let vs kepe these two cõmaundementes: and than we shall kepe the hole lawe. for as saynct Paule sayth, The fulfyllynge of the lawe is loue and charitie.

¶ Fourthly it is to be noted, that there be thre consyderations, for the whiche all true christen men oughte to employ theyr labour and diligence to knowe these tenne commaundementes. The fyrste consideration is, for that in these com-

maũde

maũdementes god hath sufficiẽtly declared vnto vs his wyll & pleasure, as well what he wold haue vs to do, as what he wolde haue vs not to do. The seconde consideration is, for that we may know hereby our infirmitie, sinne, and damnation. For whan we loke ernestely vppon these commaundementes of god, and consider what thyngis god requireth of vs in them: we shall se our selues as in a myrrour or glasse, & shall easely perceyue, howe far we be from the true & perfyt obseruyng of the same cõmaundementes. & so we shall perceyue our owne defautes, our owne myserie, noughtynes, & our owne damnable estate, as saynt Paule sayth, By the lawe of the commaundementes we may knowe our synnes. The thyrde consideration is, for that by these cõmandementes, we may also attayne the knowledge of goddis mercye. For whan we perceyue, that of our selfes we haue no strenght, goodnes, or liefe eternall, but weakenes, sypnne, and euerlastinge death: than we maye euidently se, howe moche nede we haue of the mercy of god, and to haue a sauiour and redemer to paye a raunsome for our synnes and to delyuer vs from euerlastynge captiuitie, damnation, and deathe, due vnto vs for the same. And therfore saynt Paule sayth, The lawe was our schoole mayster, conductour, and leader vnto Christ, that we myght be iustified by fayethe, that is to saye, by goodis mercy, whiche Christ obteyned for vs. Roma. iii. Gala. iii.

¶ Fifteth it is to be noted, that although these lawes and commaundementes of god, teache vs, what is good, and what we shulde do to please god: yet they gyue not vnto vs strenght and power to do the same: but all suche strenght cometh of god, by his singuler grace, and gyft. And therfore as almyghty god taught vs by his prophete Moyses, what we shulde do: so he taught vs by his sonne Jesu Christe, what we shulde aske. For as these tenne commaundementes doo teache vs, what is goddis wyll, so the pater noster teacheth vs, that we shulde dayly and continually praye to the father of heuen, that it may please hym, to gyue vs his helpe & grace,

to do all hie wyll, that is to saye, to do all that is good, and eschewe that is yuell. For surely god commaundeth vs thinges, whiche we, of our selues can not do: bycause we myght lerne, what of hym we shulde aske. And therfore after the declaration of these tenne commaundementes in maner as is before expressed, we shall descende nowe vnto the declaration of the Pater noster.

Here folowed the fourth parte of this Treatise conteynynge the exposition of the Pater noster, and the Aue Maria.

## The Pater noster deuyded into seuen petitions.

1 OVr father that arte in heuen, thy name be halowed.
2 Thy kyngedome come vnto vs.
3 Thy wyll be done and fulfilled in erth, as it is in heuen.
4 Gyue vs this daye our dayly brede.
5 And forgyue vs oure trespasses as we forgyue theym that trespasse agaynst vs.
6 And leade vs not in to temptation.
7 But delyuer vs from the cuyll. Amen.

### The sense and interpretation of the fyrst Petition.

O God Almyghty oure moste dere heuenly father, whiche of thyne infinite benevolence, and onely mercy hast taught, and commaunded vs, by thy onely and dere beloued sonne Jesu Christe, to beleue constantely: that for his sake, thou hast admytted vs into the nombre of thy chyldren, and made vs the veray inheritours of thy kyngedome, (where as in dede thou myghtest, of iustyce and good ryght, haue vtterly renounced and refused vs for thy chyldren, and haue ben a strayt and a grenous Judge agaynst vs synners, for as

for as moche as we haue ſo ofte, and ſo abhomynably offen-
ded, and tranſgreſſed thy godly and moſt holy wyll, and haue
gyuen the ſoo iuſte occaſyon of dyſpleaſure agaynſte vs) Lo
here we nowe thy chyldren, hauynge conceyued in our hartes
ferme and ſtedfaſte truſte of thy fatherly loue towardes vs,
and lamentynge in our hartes to ſee, howe many wayes thy
godly name is dyſhonoured and blaſphemed here in this vale
of myſerie. We mooſt humbly, and euen frome the rote, and
botome of oure hartes beſeche and praye the, that thy name
maye be halowed, honoured, prayſed, and glorified, amonge
vs here in this worlde. Make (we beſeche the) that al wytche-
craftes, and falſe charmes, may be vtterly aboliſſhe amonge
vs. Cauſe all coniurations, by the whiche Satan, or other
creatures be enchaunted, to ceſſe by thy bleſſed name. Make
that all falſe fayth, by the whiche men eyther myſtruſt the, or
put theyr confydence in any other thynge than in the: may be
deſtroyed. Make that all hereſies and falſe doctrines maye
vanyſſhe awaye, and that thy worde may be trewely taught
and ſet forthe vnto all the worlde, and that all infidels maye
receyue the ſame, and be conuerted vnto the ryght catholyke
fayth. Make that we be not deceyued by hypocriſie, or coun-
terfaytyng of trouthe, of righteouſnes, or of holynes. Make
that no man ſweare in vayne by thy name, or abuſe thy name
to lye, or to deceyue his neyghboure. Kepe vs from pryde, and
from the vayne ambition and deſyre of worldely glorye and
fame. Kepe vs frome all enuy, malyce, couetouſnes, adulte-
ry, glotony, ſlouthe, frome backbytynge, and ſclaunderynge
of oure neyghboures, and frome all other yuell and wycked
thoughtes, and dedes. wherby thy name maye be dyſhonou-
red and blaſphemed. Graunt vs that in all perylls and daun-
gers we may runne vnto the, as vnto our onely refuge, and
calle vpon thy holy name. Graunt, that in our good wordes
and workes, we may only pleaſe and magnifie the. Kepe vs
frome the mooſt dampnable ſynne of vnkyndenes towardes
the. Graunte, that we, whiche do alredy profeſſe thy ryghte

fayth

faythe, maye styll contynue in the same: and may declare and expresse the same, as well in our outwarde conuersation, as in professynge the same with our mouthe. Graunt, that by our good lyfe and our good workes all other maye be moued to good: and that by our euell workes and synnes no man may take occasyon to sclaunder thy name, or diminisshe thy laude & prayse. Kepe vs that we desyre nothynge, whiche shulde not retourne to the honour & prayse of thy name. And yf we aske any suche thynge: heare not our folysshnes. Make that our lyfe be suche, that we maye be truely founde thy chyldren in dede, and that we shall not in vayne call the our father: but that in all thynges we may study and seke for the honoure & glory of thy name.

¶ For the better and more ample declaratyon of this fyrst petition, we thynke it conuenyent, that al bysshoppes and preachers shal instructe and teache the people, comitted vnto theyr spirituall charge, Fyrste, that our sauyour Jesu Christ, was the auctour and maker of the Pater noster. And that therfore lyke as he was of infinite wysedome and of infinite loue & charytie towardes vs: Euen soo all chrystien men oughte to thynke and beleue, that the same prayer is the most excellent, and the moost sufficient and moost perfite of all others. And surely so it is in veray dede. For neyther there is any thyng in this prayer superfluous, neyther there wanteth any petition, suite, or request, whiche may be necessary for our iourney and passage in this worlde, or for our furtherannce to the attaynynge of the lyfe and glorie euerlastynge.

Psal ix. & Psal. c. xvii. et Psal c. xxxvii. et Pro. iii. & Da. viii. Mat. vii.

¶ Seconde, that euery good chrystien man maye be assured to attayne his requestes, made in this prayer, yf he shall enforce hym selfe, and applie his hole harte, and wyll to the wyll and grace of hym, vnto whom this prayer is made, and also yf he shall vtter and offer the sayde petitions inwardely with his harte, and with suche confidence and truste in god, as he requireth. For surely no prayer is thankefull vnto god, but that

but that, whiche spryngeth frome the harte. And therfore the prophete Dauid cryeth to our lorde with all his harte. And Moyses is noted to crie out alowde, whan he spake no worde with his mouthe: but he spake alowde in his harte. And our lorde by his prophete noteth, that some praye with theyr lyppes, and in theyr harte mynde nothynge lesse than that, whiche they praye for. And therfore who so euer entendeth by sayeng of this Pater noster, to attayn that he desyreth in the same, he muste fyrst here hym selfe, and vnderstande what he sayth, and so conioyne the worde of his mouth with the same worde in his harte, and say, as the prophete Dauid sayd, The hymnes and praysynges, whiche I shall yelde to the good lorde, shall yssue out frome the inwarde lyppes of my harte, to the lyppes of my mouthe: whan I shall synge lawdes and prayses vnto the.

Esai. xxix
Mat. xv.

Psal. lxx. et. Cxviii

Thyrdely, that all christen men ought to conceyue great comforte, and ioye in that they be taught and cōmaunded in this prayer, to take almyghty god for theyr father, and so to calle hym. If our souetaygne lorde the kynge wolde saye to any of vs, take me for your father, and so calle me: what ioye in harte, what comforte, what confidence, wolde we conceyue of so fauourable and gracious wordes? Moche more than incomparably haue we cause to reioyse, that the kynge and prince of al princes sheweth vnto vs this grace and goodnes, to make vs his chyldren. And surely as the naturall sonne may assuredly trust, that his father wol do for hym, al thynges that may be for his settynge forthe, and auauncement: euen so we maye vndoubtedly assure our selfes, that hauyng almyghty god to our father, we shall lacke nothyng, neyther in this worlde, nor in the worlde to come, whiche may be profytable and expedyent for vs towardes the euerlastyng enheritaunce, whiche our heuenly father hath prepared for vs.

Fourthely, that lyke as this worde Father declareth the great beneuolence, mercy, & loue of god towardes vs: soo it admonysseth vs agayn of our duetie towardes hym, & howe

we be bounde to shewe agayn vnto him our hole harty loue, and our obedyence, and redynes to fulfyll all his preceptes, and commaundementes with al gladnes and humilitie. And therfore who soo euer presumethe to come to god with this prayer, and to call hym Father, and yet hath not full entente and purpose to vse hym selfe in all thynges lyke a kynde and an obedyente sonne: he commeth to hym as Judas came to Christe with a kysse, pretendynge to be his frende and his seruaunt in callynge hym mayster, and yet he was in dede a traytour to hym, and a deadely ennemie. And for this consyderation euery chrysten manne, that entendeth to make this peayer, ought inwardely and throughoutly to enserche and examyne hym selfe. And if he fynde in hym selfe any notable cryme, for the whiche he maye be ashamed to call god his father, let hym accuse hym selfe thereof to god, and recognyse his vnworthynes, sayinge as the prodygall sonne sayde: Father, I haue offended the, I am not worthy to be called thy sonne. And with intiere repentaunce, and with ferme purpose, and entente to amende his noughty lyfe, let hym lyfte vp his harte vnto his celestiall father, And let hym call for his grace of reconciliation: and then lette hym boldely saye this Pater noster.

Luc. xv.

¶ Fyftly that in these wordes, Our father, is signified, that we ought to beleue, not onely that almyghty god is the commune father of all chrysten people, and equally and indyfferently regardeth the ryche and the poore, the free & the bonde, the lorde and the subiecte, but also that all christen people be Christis owne bretherne, and the verye coenheritours and compartioners with hym in the kyngedome of heuen, and fynally that al chrysten men be bretherne to gyther, and haue all one father, whiche is god almyghtye. And that therfore we ought not onely to be of one spyryte towardes our sayde father, & to employ and endeuour our selfes to the vttermoste to plese hym, and to kepe his lawes and commaundementes: but we ought also eche to consente with other in parfyte loue

Ephe iiii.

and

and charitie, and eche to helpe and further other towardes our sayde inheritaunce in heuen, and fynally in all our prayers to god eche to comprise other, and to praye for other. Lyke as in this Pater noster we be taughte to say, Oure father gyue vs our breade, forgyue vs our synnes, suffre vs not to falle in temptation, and delyuer vs from yuell.

¶ Diuerse by these wordes, whiche are in heuen, we be taught that we ought to haue, not onely an inwarde desyre, and a great care and studie to come to that place, where our heuenly father is: but also an inwarde sorowe and griefe, that we be so longe kepte frome the presence of oure heuenly father, and be subiecte here vnto so manyfolde cures and thoughtes, to so many troubles and miserie, and to so many, and so greuous perylles and daungers of the worlde, of synne, and of the dyuell. For lyke as a louynge chylde is euer desyrous to be where his father is, & yf his father shall departe to any place, he wolle lamente and be sorye, oneles he maye go with hym, and in his absence he wolle mourne, and at his retourne he wolle be ioyfull: euen so ought we desyre euer to be with oure heuenly father. And to se that oure conuersation be alle with drawen frome the worlde, the flesshe, and the dyuell, and be sette in heuen and heuenly thynges, as sayncte Paule sayth. Ephe. iiii philip. iii And we ought contynually to wayle, and lamente, bycause we be not with our heuenly father, saying with the prophete, Wofull am I, that my dwellynge vpon the erthe is so moche prolonged. Psal. cix.

¶ The sense and interpretation of the seconde petition.

O God almyghty, our moost mercyfull father, we thy wretched chyldren moost humbly beseche and praye the, helpe vs by thy grace, not onely that we maye attayne and come to thy kyngedome in heuen after this mortall lyfe: but also that in this present lyfe we maye be delyuered frome the kyngedome and power of the dyuell and synne. and that we

may lyue vnder thy dominion and kyngdome, whiche is the kyngedome of innocency and grace. We confesse and knowlege our folye, our blyndenes, yea and our extreme vnkyndnes towardes the our moost mercyfull father, in that we haue so wyllyngly and gladly forsaken the so mygthy and so gracious a kynge, and haue gyuen our selfes to serue the dyuell, whiche hath euer hated vs, and lyke a moost cruell and wycked tyranne hath euer vexed and troubled vs, nor neuer goth aboute any other thyng, but to dystroy vs: where as thou our mercyfull father haste created and made vs, whan we were nothynge: haste redemed vs, whan we were damned, & haste ordeyned euerlastynge lyfe for vs, whan for oure synnes we shulde haue bene iudged to euerlastynge deathe. And therfore consyderyng nowe this our owne madnes & ingratitude, and beyng wery of this myserable thraldome, and bondage, whiche we susteyne vnder this kyngdome of the dyuell & synne, helpe vs (we pray the) moost dere father, that we may escape from out of this moste wretched thraldome & captiuite, & that we may be subiecte vnto thy kyngdome. Kepe vs before all thynges true & constant fayth in the, and in thy sonne Jesu Christ, & in the holy goste. Kepe vs pure loue & charite towardes the & al men. Kepe vs from infidelitie, desperation, & malyce, whiche myght be the cause of our destruction. delyuer vs from dissensions, couetousnes, lechery, & all yuell desyres and lustes of synne. Make the vertue of thy kyngedome soo to come, and to reygne within vs, that al our harte, mynde, and wyttes, with all our strength in warde and outwarde, maye suffre them selfe to be ruled by the, to serue the, to obserue thy cõmaundementes and thy wyll, not them selfe, the flesshe, the worlde, or the dyuell. Make, that thy kyngedome ones in vs begonne, may be dayly encreased, and go forwarde more and more. Suffre not the subtile and secrete hate or slouth, whiche we haue to goodnes, to ryse so in vs: that it shall cause vs to loke backe agayne, and to fall in to synne. Kyue vs a stable purpose and strength, not onely to begynne the lyfe of innocency

nocencye in thy kyngedome: but also to procede ernestely in it, and to performe it. Lyghten oure eien, leste we slepe or be werye in good lyfe ones begonne: and soo suffre oure ennemie, to bringe vs agayne vnder his power. Graunt, that we may contynue in goodnes: and that after this kyngedome, whiche is begonne in this lyfe, we maye come vnto thy heauenly kyngedome, whiche indureth euer. Psal.xiii.

¶ For the better vnderstandynge of this seconde petition, we thynke it conuenyent, that all bysshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, that this seconde petition is veray necessarie. For no doubte oure auncient ennemy the dyuell, gothe aboute contynually by all crafte and meanes to deceyue vs, and to bringe vs vnder his power and dominion. And surely so longe as pryde, or dysobedience reygneth in vs, so longe as ire, enuy, wrathe, or couetousnes reygneth in vs, so longe as slouthe, glottony, lechery, or any kynde of synne reigneth in vs: soo longe we be vnder the dominion and kyngedome of the dyuell. For the dyuell (vndoubtedly) is kynge ouer all the chyldren of pryde, that is to say, ouer all them, that be synners, rebelles, and disobedient vnto god. And for asmoche as it is not in our powers to delyuer our selfes from vnder this tyranny of the dyuell, but onely by goddis helpe (for our perdicion and vndoynge is of oure selfes, but oure helpe and saluation is onely of god, as sayth the prophete Osee) therfore it is very necessary for all true christen people, to make this peticion incessantlye vnto our heuenly father, and to beseche hym, accordyng to this doctryne of Christe, that by his grace and helpe, we maye escape the dominion and power of the dyuell, and that we maye be made subiecte vnto his heuenly kyngdome. Osee.xiii.

¶ The sente and interpretation of the thyrde petition.

FAther, graunte vs we beseche the, that lyke as thy holy Angels and sayncte in heuen, in whome thou reygneste perfytely and holy, do neuer cesse, ne shall cesse to glorify the, and prayse the, and to fulfyll thy wyll & pleasure in all thynges, and that moost redyly and gladly, without any maner of grutchynge or resystynge therunto, knowynge certaynely and clerely, that thy wyll is alwaye beste: Euen soo we thy chyldren here on erth may dayly and contynually prayse the, by our holy conuersation in good workes, and good lyfe, and that we maye frome tyme to tyme so mortifie our owne carnall affections and yuell desyres, and soo renounce and deny our owne corrupte and synfull appetite, and wyll, that we maye be euer redy lyke louynge chyldren, humblye, lowely, and obedyently to approue allowe and accomplysshe thy wyll in all thynges, and to submytte oure selfe with all oure harte vnto the same. And to knowlege, that what soo euer is thy wyll, the same is moost parfyte, moost iuste, moost holy, and most eppedyent for the welthe and helthe of our soules. Gyue vs true and stable pacience, when our wyll is letted and broken. Graunte vs, that whan any man speketh or dothe any thynge contrary to oure wyll, that therfore we be not out of pacience, neyther curse or murmure. Graunte, that we sekе not vengeaunce agaynst our aduersaries, or theym, whiche let our wyll: but that we may say well of them, and do good to them. Endue vs with thy grace, that we maye gladly suffre all dyseases, pouertie, dyspysynges, persecutions, and aduersities, knowing that it is thy wyl, that we shulde crucifie, and mortifie our wyls. Make vs, that we impute not to the dyuell or yuell men, when any aduersitie chaunceth vnto vs: but that we maye attribute all to thy godly wyll, and gyue the thankes therfore, whiche doste ordeyne all suche thynges for oure weale and benefyte. Gyue vs grace, that when soo euer it shall please the to calle vs out of this transytorie lyfe, we

1. Petr. i.

we maye be wyllynge to dye, and that for thy wyll, we may take our deathe gladly: so that by feare or infirmitie, we be not made dysobedient vnto the. Make, that al our membres, eyes, tongue, harte, hande, and feete, be not suffered to followe theyr desyres: but that all maye be vsed to thy wyll and pleasure. Gyue vs grace, that we makeyouselye reioyse not in theyr troubles, whiche haue resysted our wyll, or haue hurted vs: nor that we be enuyously sory, when they prospere, & haue welfare. And fynally that we maye be contented and pleased with all thynge, that is thy wyll.

¶ For the better vnderstandynge of this thyrde petition we thynke it conuenient, that all byssshoppes and preachers, shall instructe and teache the people, committed vnto theyr spyrytuall charge, howe that by the occasyon, and euer sythe the dysobedyence and synne of oure fyrste father Adam: the wyll of man hath ben so corrupted with originall synne, that we be all vtterly enclyned to dysobeye the wyll and precepte of god, and so to loue our selfes, & our owne wyllies, that without a specyal grace and a synguler inspiration of god, we can not hertely loue neyther god nor man, but in respecte to our selfes, as we may haue benefytte and commoditie by them.

¶ Item that we haue this corruption in our nature, and this inordynate loue of our selfes from Adam, as it were by enheritaunce: and that it goethe from one to an other, from the fathers and mothers vnto the chyldren, as soone as they be conceaued within theyr mothers wombes. For as the chyldren take of theyr parentes theyr originall and naturall qualities and conditions: euen so they receyue with the same this orygynall corruption of nature, whiche commeth by original synne. And thoughe the parentes be neuer so cleane purged and pardoned of theyr originall synne, by baptysme, and by the grace and mercy of god, and be drawen vp from the loue of theyr selfes, and of these worldely thynges vnto the pure loue of god: yet neuertheles the chyldren of them be gotten,

be con-

be conceaued and borne in originall synne and corruption, lo-
uyng thē selfes better than god or man lyke as corne, though
it be neuer so cleane wynnowed and purged frome chaffe, yet
if it be sowen, the yonge sede is full of chaffe ageyne, vntyl it
be wynnowed and made clene: Euen so be the chyldren borne
full of chaffe and corruption of originall synne, vntyll that
by baptisme in the blode of our sauyour Jesu Christe they be
wasshed and purged, as theyr parentes were.

Item that so longe as we be in this mortall lyfe, we shall
neuer be soo cleane purged frome this concupiscence and this
inordinate loue of our selfe, and of this worlde, and of world-
ly thynges and pleasures: but some rote wolle euer remayne of
this corrupte wede. Whiche (yf the grace of god helpe vs not,
and we also applie not al our forces to mortifie and ouercome
the same) no doubte wolle soo ouergrowe the hoole gardeyne
of our harte, that there shall be lefte no good herbe therin, but
it shalbe so ouergrowen with the loue of our selfe and of this
worlde, that the loue of god and our neyghbour shall conty-
nually decay from tyme to tyme, and at length it shal grow,
not onely to a neglygence and a small regardynge: but also
vnto an vtter contempte bothe of god and of our neighbour,
and than we shall appertayne holly vnto the citie of the dy-
uell. For as saynct Augustine sayth, There be in this worlde
two cities, the one buylded by god, in the whiche he reygneth
as a moost gracious lorde and kynge: The other is buylded
by the dyuel, wherin the dyuel reigneth as a moost mercylesse
and cruell tyranne. The citie of god consisteth, & is inhabi-
ted of them, which loue god so moche, that for to accomplyshe
his wyll and cōmaundementes they be content to refuse theyr
owne wylles and pleasures. The citie of the dyuell hath in-
habytantes all suche as loue them selfes so moche, that (for to
haue theyr owne wylles and pleasures here in this worlde)
they care not or lytell regarde the wyl, pleasure, and cōmaun-
dementes of god. And therfore surely we haue greatte nede
contynually to pray (accordynge to Christes doctrine in this
thyrde

thyrde petition) for ayde vnto our heuenly father, that being thus clothed and encombred with this corruptyble flesshe here in this worlde (whiche dulleth and draweth downe mannes mynde, as the wyse man sayth) It may please hym to graunt vs the grace, that so longe as we lyue here, we maye fulfylle his wyll in all thynges, and not our owne, and so to haue a dwellynge place in his citie. And contrarye, that the dyuelle may neuer haue power to take vs, and to bringe vs vnto his citie and possessyon.

¶ The sense and interpretation of the fourth Petition.

O Oure heuenly father we beseche the, gyue vs this daye our dayly breadde. Gyue vs meate, drynke, and clothynge for oure bodyes. Sende vs encrease of corne, fruyte, and catayle. Gyue vs helthe and strengthe, reste, and peace, that we may leade a peasible and a quiete life in al godlines, and honestie Graunte vs good successe in all our busynes, & helpe in aduersytie and peril. Graunt vs, we beseche the, all thynges conuenient for our necessitie in this temporalle lyfe. And to thē, to whom thou doest vouchsafe to gyue more than theyr owne portion necessarie for theyr vocation, and degree: gyue thy grace, that they maye be thy dylygent and true dyspensatours and stewardes, to dystrybute that they haue (ouer and aboue that is necessarie, consyderynge theyr astate and degree) to them that haue nede of it. For so (good lorde) thou doest prouyde for thy poore people, that haue nothyng: by thē whiche haue of thy gyfte suffycyent to relieue them selfe and other. And gyue also thy grace to vs, that we haue not to moche solicitude and care for these transytorye and vnstable thynges: but that our hartes may be fyxed in thynges, whiche be eternall, and in thy kyngedome, whiche is euerlastynge. And yet more ouer (good lorde) not onely giue vs our necessaries: but also conserue that, thou dost gyue vs, & cause that it maye come to our vse, & by vs to the poore people, for whome

be conceyued and borne in originall synne and corruption, for nyng thē selfes better than god or may lyke as corne, though it be neuer so cleane wynnowed and purged frome chaffe, yet if it be sowen, the ponge sede is full of chaffe ageyne, vntyll it be wynnowed and made clene: Euen so be the chyldren borne full of chaffe and corruption of originall synne, vntyll that by baptisme in the blode of our sauyour Jesu Christe they be wasshed and purged, as theyr parentes were.

Item that so longe as we be in this mortall lyfe, we shall neuer be soo cleane purged frome this concupiscence and this inordinate loue of our selfe, and of this worlde, and of worldly thynges and pleasures: but some rote wolle euer remayne of this corrupte wede. Whiche (yf the grace of god helpe vs not, and we also applie not al our forces to mortifie and ouercome the same) no doubte wolle soo ouergrowe the hoole gardeyne of our harte, that there shall be lefte no good herbe therin, but it shalbe so ouergrowen with the loue of our selfe and of this worlde, that the loue of god and our neyghbour shall contynually decay from tyme to tyme, and at length it shal growe, not onely to a negligence and a small regardynge: but also vnto an vtter contempte bothe of god and of our neighbour, and than we shall appertayne holly vnto the citie of the dyuell. For as sayncte Augustine sayth, There be in this worlde two cities, the one buylded by god, in the whiche he reygneth as a moost gracious lorde and kynge: The other is buylded by the dyuel, wherin the dyuel reigneth as a moost mercyleſſe and cruell tyranne. The citie of god consisteth, & is inhabited of them, which loue god so moche, that for to accomplyshe his wyll and cōmaundementes they be content to refuse theyr owne wylles and pleasures. The citie of the dyuell hath inhabytantes all suche as loue them selfes so moche, that (for to haue theyr owne wylles and pleasures here in this worlde) they care not or lytell regarde the wyl, pleasure, and cōmaundementes of god. And therfore surely we haue greatte nede contynually to pray (accordynge to Christes doctrine in this

thyrde

thyrde petition) for ayde vnto our heuenly father, that being thus clothed and encombred with this corruptyble flesshe here in this worlde (whiche dulleth and draweth downe mannes mynde, as the wyse man sayth) It may please hym to graunt vs the grace, that so longe as we lyue here, we maye fulfylle his wyll in all thynges, and not our owne, and so to haue a dwellynge place in his citie. And contrarye, that the dyuelle may neuer haue power to take vs, and to bringe vs vnto his citie and possessyon.

¶ The sense and interpretation of the fourth Petition.

O Oure heuenly father we beseche the, gyue vs this daye our dayly breadde. Gyue vs meate, drynke, and clothynge for oure bodyes. Sende vs encrease of corne, fruyte, and catayle. Gyue vs helthe and strengthe, reste, and peace, that we may leade a peasible and a quiete life in al godlines, and honestie Graunte vs good successe in all our busynes, & helpe in aduersytie and peril. Graunt vs, we beseche the, all thynges conuenient for our necessitie in this temporalle lyfe. And to thē, to whom thou doest vouchsafe to gyue more than theyr owne portion necessarie for theyr vocation, and degree: gyue thy grace, that they maye be thy dylygent and true dyspensatours and stewardes, to dystrybute that they haue (ouer and aboue that is necessarie, consyderynge theyr astate and degree) to them that haue nede of it. For so (good lorde) thou doest prouyde for thy poore people, that haue nothyng: by thē whiche haue of thy gyfte suffycyent to relieue them selfe and other. And gyue also thy grace to vs, that we haue not to moche solicitude and care for these transytorye and vnstable thynges: but that our hartes may be fyxed in thynges, whiche be eternall, and in thy kyngedome, whiche is euerlastynge. And yet more ouer (good lorde) not onely giue vs our necessaries: but also conserue that, thou dost gyue vs, & cause that it maye come to our vse, & by vs to the poore people, for whome

by vs thou haſt prouided. Graunte vs grace, that we may be fed and nouriſſhed with al the lyfe of Chriſt, that is to ſay, bothe his wordes, & workes. And that they maye be to vs an effectuall exaumple & ſpectacle of al vertues. Graunt, that al they, that preache thy worde, may profytably & godly preache the, & thy ſonne Jeſu Chriſt throughe all the worlde. And that all we, whiche here thy worde preached, maye ſo be fed therwith, that not onely we may outwardely receaue the ſame: but alſo digeſt it within our hartes, and that it maye ſoo worke and fede euery parte of vs, that it may appere in all the actes and dedes of oure lyfe. Graunte, that the holy ſacramente of the Altare, whiche is the breade of lyfe, and the veray fleſſhe and bloode of thy ſonne Jeſu Chriſte, maye be purely mynyſtred and dyſtrybuted to the comforte and benefyte of all vs thy people: and that we alſo may receaue the ſame with a ryght faythe and perfyte charytie, at all tymes, when we ought to receaue the ſame, and ſpecyally agaynſt our deathe, and departynge out of this worlde, ſoo that we maye be than ſpiritually fedde with the ſame to our ſaluation, and therby enioy the lyfe euerlaſtynge. Gyue vs an in warde hungre & thyrſte to haue thy worde, and the ryghtuous lyuynge, taught in the ſame. Graunte this alſo mercyfull father, that all falſe doctrines, contrary to thy worde, whiche fedeth not but poyſoneth, and kylleth the ſoule, may be vtterly extincte and caſt awaye out of thy Churche, ſo that we maye be fedde as well with the true doctrine of thy worde, as with all other thinges neceſſary for vs in this lyfe.

¶ For the better vnderſtandynge of this fourthe petition, we thynke it conuenient, that all byſſhoppes and preachers ſhall inſtructe and teache the people, commytted vnto theyr ſpirituall charge. Fyrſte, howe that our lorde teacheth vs not in this petition to aſke any ſuperfluous thynges, or thynges of pleaſure or delyte, but onely thynges ſufficient. And therfore he byddeth vs onely aſke breade, wherin is not mente ſuperfluous

fluous ryches or great substaunce or habundaunce of thynges
above our estate and condycyon: but suche thynges onely as
be necessary and suffycyent for euery man in his degree. And
that this is the meanynge of this worde, sayncte Paule decla-
reth at good lengthe, where he sayth, We haue brought no
thyng in to this worlde, ne shall take any thing with vs, wha
we shall departe hense. And therfore yf we haue meate and
drinke and clothe, that is to say, thynges sufficient, we ought
to holde our selfe contente. For they, that set theyr myndes on
ryches, and wolde haue superfluities, more than nedeth, or is
expedient to theyr vocation: they fall into dangerous temp-
tationes, and into the snares of the dyuell, and into many and
vnprofytable and noysome desyres, whiche drowne men into
perdicion, and euerlastynge damnation. for the sprynge and
rote of all euyls is suche superfluous desyre. The wyse man
also makynge his suite to our lorde sayth, Gyue me neyther
pouertie ne excesse, but only thinges sufficient for my lyuing,
lest that hauynge to moche I be prouoked to denye god, and
to forgette who is the lorde: and on the other syde, lest that by
pouertie constrayned I falle vnto theftes, and forsweare the
name of my god. These two wyse men, the one of the olde, &
the other of the newe testamente, agree with the lessons of our
sauyour, Bothe aske breade, that is thynges necessary, and
bothe refuse and renounce superfluities, as thynges vnprof-
fytable, daungerous, and noysome.

1. Tim. vi

Prou. xiii.

¶ Seconde, that in these wordes of our sauyour Jesu Christ,
be reproued all those persones, whiche eate not theyr owne
breade, but deuoureth other mens breade. Of whiche sorte be
all those, whiche lyue of rauyn and spoyles, of theftes, of ex-
torcyon, of craftes, and deceyte. Item all they, whiche neyther
labourre with theyr handes, nor other wyse apply theyr study,
industry, and dylygence to some thynge, whiche is good and
beneficiall in the cõmune weale, and to the honour of god, but
lyue in ease, reste, ydelnes, and wanton pleasures, without
doynge or carynge for any suche thynge.

Item all they, whiche beyng called in this worlde, vnto any
rowme, office, or auctoritie, do abuse the same, and do not em-
ploy them selfe accordyng to theyr vocation.

¶ Thyrdely that although we be bounde by labour, or other
lawfull meanes to prouyde for our selfes from tyme to tyme
a suffycyent kyndynge: yet we muste surely beleue, and truste,
that oure father in heuen prouydeth for vs also, and that all
our owne prouysyon, and industrie is in vayne, without his
prouysyon. For it is he that gyueth vnto vs, and taketh from
vs, at his pleasure more or lesse. Therfore not withstandynge
all our owne laboure, industrye, and dylygence: yet we muste
thanke hym for all that we haue. of hym muste we hange. in
hym muste we caste our hole hope and truste, that he shal sende
vs sufficient, and in noo wyse my struste hym. For yf he pro-
uyde sufficientely for all fysshes and byrdes, and other creatu-
res, whiche labourne not for theyr kyndynge as we doo, howe
moche more ought we, beynge his owne chyldren, and also
vsynge all labour and diligence to get our kyndynges, to truste
that our father, whiche hathe all thynges in his disposition,
wyll se vnto vs, that we shall lacke nothyng necessarie? And
as the husbande man tylleth and solweth his grounde, wee-
deth it, and kepeth it from destroyenge, and yet he prayeth to
god for thencrease, and putteth all his truste in hym to sende
hym more or lesse at his pleasure: Euen soo beyonde our owne
diligence, policie, labour, & trauayle, we muste also pray day-
ly to god, to sende vs sufficient. & we muste take thankfully
at his handes all that is sent. and be no further carefull, but
put our hole confidence and truste in hym. For our sauyoure
Christe saythe in the gospell, I saye to you be not carefull for
Matt. 6. your kyndynge, what you shall eate, or what clothes you shal
weare. Is not lyfe better than your meate, and youre bodye
better than your clothynge? Loke vpon the byrdes of the ayre,
they sowe not, they reape not, they gaynge nothynge into the
barne: but your heuenly father feadeth them. Be not you of
more price then they? Loke vpon the lilles in the fyelde, they

labour

labour not, they spynne not, and yet I tell you, that Salomon in all his precious and royall apparell was not soo clothed as one of them. Therfore care you not for these thynges. Leaue this care to them, that knowe not god. Youre heuenly father knoweth, that you haue nede of all these thynges. but seke you fyrst the kyngdome of god, and his ryghtuousnes: & than god shall cast all these thynges vnto you.

These be the wordes of Christe, full of good and comfortable lessons, that we shulde not care, ne sette our hartes to moche vpon these worldly thynges: ne care soo moche for to morowe, that we shall seme to mystruste our lorde. And that we shulde sequester this care frome vs, and seeke for the kyngedome of god, and employe our selfes holly, to the gettynge therof: and than he maketh a comfortable promyse, that we shall not lacke thynges necessary for vs. And althoughe our lorde hath soo prouyded for some, that they haue all redy sufficient and plentie for many days or yeres: yet that not withstandynge they ought to make this petition to god, and say, Gyue vs this daye our dayly breade. For asmoche as theyr substaunce (thoughe it be neuer so great) lyke as it coulde not haue ben gotten without god hadde sent it: so it can not prospere and contynue, excepte god preserue it. For howe many great ryche men haue we knowen sodeynly made pore, some by fyre, some by water, some by thefte, some by exchete, and many other wayes? Was not Job the one daye, the rychest man that was in all the Estlande: and the morowe after had vtterly nothynge? It is therfore as nedefull to pray our lorde to preserue that, he hath gyuen vs: as to praye hym to gyue it. For yf he gyue it, and doo not preserue it: we shall haue no vse of it.

¶ Fourthely, that by this breade, whiche oure sauyoure teacheth vs to aske in this petytyon, is pryncypally mente the worde of god, whiche is the spirituall breade, that fedeth the soule. For as the body is nourysshed, broughte vp, groweth, and fedeth with breade and meate: soo nedeth the soule euen

from our youth to be nouriſſhed & brought vp with the worde of god, and to be fed dayly with it. And lyke as the body wol faynte and decay, yf it be not from tyme to tyme relened and refreſſhed with bodyly ſuſtenaunce, euen ſo the ſoule wayeth feble and wrake to wardes god, oneles the ſame be contynually cheryſſhed, refreſſhed, & kepte vp with the worde of god, accordynge to the sayinge of Chriſte. A man lyueth not with meate only, but by euery word that procedeth from the mouth of god. And ſurely there is no other thynge that can fede and comforte the ſoule, but onely this breade of the worde of god. For if we haue aduerſitie in this worlde, as pouertie, ſyckneſs, impriſonment, and ſuche other myſeries, where ſhulde we ſeke for comforte, but at goddis wordes? yf we thynke our ſelfe ſo holy, that we be without ſynne, where ſhuld we fynd a glaſſe to ſe our ſynnes in, but in the worde of god? If we be ſo ful of ſynnes, that we be lyke to fall in to deſperation, where canne we haue comforte, and lerne to knowe the mercy of god, but onely in goddes worde? Where ſhall we haue armure to fyght agaynſte our thre great ennemies, the worlde, the fleſſhe, and the dyuell, where ſhall we haue ſtrengthe and power to withſtande them, but onely as Chriſte dyd in and by the worde of god? And fynally if we haue any maner of ſickneſs or diſeaſe, in oure ſowles, what medicine or remedy can we haue, but onely the worde of god? So that the worde of god is the very breade of the ſoule. And therfore as well for this breade of the ſoule, as alſo for the breade and dayly ſuſtenaunce of the body, oure ſauyoure Chriſte teacheth vs to praye in this fourthe petition.

Matt. iii.

¶ The ſenſe and interpretation of the fyfthe petition.

O Deheuenly father, loo we wretched ſynners, knowlegynge and confeſſynge vnto the our mooſt mercyfull father, the great and manyfolde ſynnes, wherwith our conſcience is contynually combred, and haunynge none other refuge

fuge, but vnto thy mercy, we moost humbly beseche the, comforte our conscience bothe now and in the howre of our dethe, whiche is now abasshed & asshamed to loke vpon our synne & iniquitie, and than also shall be more asshamed & afrayde, remembrynge thy harde and strayte iugement, whiche shall than be at hande. Gyue vs thy peace in our hartes, that we in our comforte maye loke for thy iugement. Entre not into iugement agaynste vs with the strayte extremitie of thy iustice. for in thy syght noo man shall be founde innocente or ryghtuous, but manyfolde wayes to haue synned agaynste the. Gyue vs grace dere father, not to stycke, stay, or grounde our selfes in our owne good workes, or deseruynges: but to gyue and submyt our selfes playnly and faythfully, to thyne infynyte and incomparable mercy. Helpe and comforte all mennes conscience, whiche in poynte of dethe, or in any suche other temptation are vexed with desperation. Forgyue bothe them, and vs, our offences, comforte vs, refresshe vs, and be reconciled vnto vs. Judge vs nat after the accusation of the dyuell, and our wretched consciences, neyther here the voyce of our ennemyes, whiche accuse vs daye and nyght before the. But like as we forgyue them hartely which trespasse agaynste vs: Euen so we beseche the forgyue vs the manyfolde synnes, wherby from our youthe we haue prouoked thy displeasure, and wrathe agaynste vs, and dayly do prouoke it, by doynge that is yuell, and omyttynge that is good. And so washshe our synnes dayly more and more, throughe the bloode of thy sonne and our sauyoure Jesu Christe. And for asmoche as it is alrepugnant, & contrary vnto our frayle and corrupte nature, to loue them, whiche hate vs, or to forgyue them (without reuengynge) whiche do hurte or offende vs: gyue vs (we beseche the) this heuenly grace, and make thou our hartes soo meke and gentyll, that we maye gladly and vnfaynedly forgyue them, whiche haue hated or hurted vs in worde or in deade, and that we maye behaue our selfe vnto all men, frendes and foes with suche mercy, gentylnes,

Psalm. xxx.

and

and kyndenes: as we wolde desyre not onely that they, but also that thou, good lorde, shuldest vse vnto vs. For we can not other wyse truste or loke for any forgyuenes or remyssion of our trespasses at thy handes: oneles we shall, accordyng to thy commaundement, forgyue all them that haue trespassed in any wyse agaynste vs.

¶ For the better vnderstandynge of this fyfte Petition, we thynke it conuenyent, that all bysshoppes and preachers, shal instructe and teache the people, commytted vnto theyr spirituall charge, that no manne oughte to glorye in hym selfe, as though he were innocent, and without synne: but rather that euery good christen man (without exception) ought to knowledge hym selfe to be a synner, and that he hath nede to aske forgyuenes of god for his synnes, and to requyre hym of his mercy. For doubtles he dayely commytteth synne, whiche is commaunded dayely to aske remyssyon of his synnes. And
i. Joan. i. saynt Johñ sayth in his epistle, If we say, that we be without synne, we deceyue our selfes, and trouth is not in vs.

¶ Seconde that god woll not forgyue vs oure synnes, but vppon condicion, that we shall lykewyse forgyue all theym, whiche trespasse ageynst vs: and that not in tongue onely, but also in our hartes. And that this is a certayne sure lawe and decree of god, Christe declareth in sondry places of the
Mat. vi. gospell. For fyrste by expresse wordes Christe saythe, If you forgyue men theyr offences done ageynste you: your heuenly father woll forgyue you your offences. And yf you woll not forgyue them that offende you: be you assured, youre father woll not forgyue you your offences. And in an other place,
Mat. xviii. whan Peter came to our lorde, and demaunded of hym, howe ofte he shulde forgyue his brother, whiche had offended hym, and whether it were not sufficient to forgyue hym seuen tymes? Our lorde answered hym and sayde, I telle the Peter, that thou oughtest to forgyue hym, not onely seuen tymes, but seuenty tymes seuen tymes, meanynge therby, that from

tyme

tyme to tyme, we muſt contynually forgyue our brother, or neyghbour, although he treſpaſſe agaynſt vs neuer ſo often. And Chriſte alſo declareth the ſame by a Parabole. There was (ſayth Chriſte) a kynge, whiche callyng his ſeruauntes vnto an accompte, e fyndynge that one of them ſhulde owe vnto hym the ſomme of .v.M. talentes: becauſe he had it not to pay, commaunded that the ſayd dettoure, his wyfe, and his chyldren, and all that he had ſhulde be ſolde. But whan this dettour came vnto the kynge, and prayed hym on his knees, to haue pacience with hym, promyſynge hym to paye all: the kynge had pytie of hym, and forgaue hym the hole dette. It fortuned afterwarde, that this man, being thus acquited, met with an other of his felowes, that ought hym but an hundred pence, and with violence almooſt ſtrangled hym, and ſayd to hym. Pay me my money. And the ſayd ſeruaunt his felowe fel vpon his knees, and prayde hym to haue pacience, promyſyng to pay al. albe it he wolde not, but caſt hym into priſon, vntyll all was payde. And whan the reſt of theyr felowes, ſeynge this crueltie, had tolde the kynge therof: the kynge forthwith ſent for this cruell felowe, and ſayd to hym, O wycked man, I forgaue the thy hole det, at thy ſuite and requeſt: It ſhulde therfore haue beſemed the, to haue ſhewed lyke compaſſyon to thy felowe, as I had ſhewed to the. And the kynge beynge ſore diſpleaſed with this crueltie, commytted hym to tourmentours, that ſhulde roughly and ſtraytly handell hym in pryſon, tyll he had payde the hole det. Vpon this parabole Chriſt inferreth, and ſayth. Euen ſo ſhall your heuenly father doo with you, yf you wolle not forgyue euery one of you his brother, euen from the harte. Mat. xviii.

Thus it appereth playnly, that yf we wolle be forgyuen, if we wolle eſcape euerlaſtynge damnation: we muſt hartily forgyue thoſe, whiche haue treſpaſſed and offended agaynſt vs. No man can offende vs ſoo moche, as we offende god: and yet he is alwaye redy to forgyue vs. What ingratitude is it than, what hardenes of harte, what cruelnes is in vs, yf we

for his sake wolle not forgyue one an nother? There is none offence great, that man dothe to man: yf it be compared to our offences agaynst god. And therfore we maye be welle accompted to haue lyttell respecte and consyderation vnto our owne benefyte, yf we wol not remitte and forgyue smal faultes done vnto vs, that we maye haue pardone and forgyuenes of so many thousandes of greatte offences, whiche we haue committed agaynst god. And if any peraduenture wol thynke it to be a harde thynge, to suffre and forgiue his ennemie, whiche in worde and dede hath done hym many displeasures: lette hym consyder agayne, howe many harde stormes our sauiour Christe suffred and abode for vs. What were we whan he gaue his moste precyouse lyfe and blode for vs: but horrible synners and his ennemyes? Howe mekety toke he for our sake all rebukes, mockes, bynding, beatynge, crowninge with thorne, and the moste opprobrious deathe? Why do we boste vs to be chrystien men, yf we care not for Christe, of whom we be soo named, yf we endeuoure not our selfe to take exaumple at him? We be not worthy to haue the name of the membres: yf we folowe not the heed. And if any wol say, that his ennemie is not worthy to be forgyuen: let hym consyder and thynke, that no more is he worthy to haue forgiuenes of god. And by what equitie or iustyce can we requyre, that god shalde be mercyfull vnto vs, yf we wolle shewe noo mercy, but extremytie vnto our neyghbour and brother? Is it a great matter for one synner to forgiue an other, seing that Christe forgaue them that crucified hym? And although thy ennemie be not worthy to be forgyuen: yet we be worthye to forgyue. And Christe is worthye, that for his sake we shalde forgyue. But surely it is aboue our frayle and corrupte nature, to loue our ennemies, that doo hate vs, and to forgyue them that do hurte and offende vs. Thus to do is a greatter grace thā can come of our selfes. Therfore our sauiour Christ teacheth vs to aske this heuenly gyfte of our heuenly father, that we may forgyue our ennemies, and that he wol forgiue

vs

ye our treſpaſſes, euen ſo as we forgyne them, that treſpaſſe agaynſt vs.

¶ Thyrdly, that to forgyue oure brother his defaulte, is to praye to our lorde, that he woll forgyue hym, and woll not impute his offence to hym: & to wyſſhe to hym the ſame grace and glorie, that we deſyre vnto our ſelfes, and in no caſe to anoye hym, but whan occaſyon ſhall come, to helpe hym, as we be bounde to helpe our chriſten brother.

¶ Fourthly, that none ennemye can wyſſhe or deſyre more hurte vnto vs, than we deſyre vnto our awne ſelfes, whan we offre vnto god this fyfthe petition: yf we woll not remyte and forgyue our dyſpleaſure vnto them, whiche offende vs. For what ennemye was euer ſoo malicious, or ſo farre from all grace and humanitie, that wolde deſyre and dayly praye to god, to ſende vnto his ennemye eternall damnation, and that god ſhulde withdraw̄e his mercy from hym for euer? And ſurely in this petition we aſke continually theſe thynges of god, for our ſelfes, if we wol be mercyles towardes our ennemyes, and wyll not forgyue them theyr treſpaſſes. For none otherwyſe we do aſke forgyuenes of god, but vpon this condition, that we ſhall forgyue them, whiche treſpaſſe agaynſt vs. And in caſe we doo not fulfyll this condycyon: than we praye vnto god, that he ſhall neuer ſhewe mercy vnto vs, nor neuer forgyue vs oure ſynnes, but ſuffre vs to be dampned perpetually.

¶ The ſenſe and interpretation of the fyfte petition.

O Our heuenly father, lo we here thy mooſt vnworthy and myſerable chyldren, felynge and conſyderynge the greate and violente aſſaultes, wherby not onely the dyuell and his wycked ſpirites, but alſo our awne fleſſhe and concupiſcence contynually do tempte and prouoke vs to breke and violate thy mooſt holy wyll and cōmaundementes, and conſyderynge alſo our awne ignoraunce, and frayltenes, & howe

weake and vnhable we be to resyste so myghty and so crafty ennemies, without thy heuenly grace, and helpe: we moost humbly beseche the our moste dere father, helpe vs, succoure vs, and defende vs in all temptations of the dyuell, and of our owne concupiscence, & suffre vs not to be vanquissed or ouerthrowen by them. Endue vs so with thy grace, that we maye withstande the desyres of the flesshe. Make, that we maye resyste and fyght agaynste all temptation, whiche proceded of superflaytie of meate and drynke, slepe, slouthe, or idlenes. And that by temperance in diet, by fastyng, watche, and labour, we may be able to subdue the same, and be mete and apte to all good workes. Make that we maye ouercome the yuell desyres of lecherie, with all affections and instygacions therof. Kepe vs, that the false subtilitie of this worlde, and the vayne intysementes of the same, bryng vs not to folowe it. Kepe vs, that we be not drawen by the yuels and aduersities of this worlde, to impacience, auengemente, wrath, or suche other vyces. And that we maye not to moche esteme the thynges, that belong to the world, nor inordynately loue them: but that we maye renounce the same, accordynge as we haue promysed in our baptysme: And that we maye contynue in that same promyse, goynge forwarde therin dayely more and more. Kepe vs from the intysementes of the dyuell, that we consent not to any of his temptations or persuasiõs. Kepe vs, that he by no suggestion bryng vs from the ryghte fayth, neyther cause vs to fall into desperation, nowe, nor in the poynte of deathe. Put thy helpynge hande, heuenly father, to them that fyght and labour agaynste these harde and manyfolde temptations. Loke moste deare father vpon vs thy chyldren, whiche, in this moost tempestuous & troublous see of this worlde, be tossed on euery syde with the most perylous waues of temptation, and be compassed aboute bothe within and without with most dredefull and cruell ennemies. Defende vs, we beseche the of thy infinite goodnes, and for thy sonne Jesu Christis sake, from all these ennempes and

daun-

daungers: And gyue vs thy grace and helpe, that they neuer tempte vs further, nor haue greatter power ouer vs, thanne we shall be able to beare, resyste, and sustayne. and that they maye neuer ouercome vs, but that we maye euer haue the ouer hande vpon them.

¶ For the more playne declaration of this fyrste petition, we thynke it conuenyent, that all bysshoppes and preachers shal instructe and teache the people, commytted vnto theyr spirituall charge, Fyrste that there be two maner of temptations, wherof one commeth and is sente vnto vs by god, who suffereth those, that be his, neuer to be without temptation, by one meanes or other, for theyr probation and triall: albeit he so assysteth & aydeth them in al such temptations, that he turneth all at the ende vnto theyr profytte and benefyte. For as the wyse man sayth, Lyke as the ouen tryeth the potters vessell, so doth temptation of trouble trie the ryghtuouse man. And with this maner of temptation, god tempted sondrye wyse our holy father Abraam. He tempted also Job with extreme ponertie, horryble sickenesse, & sodayn deth of his chyldren. And dayly he tempteth & proueth all his chosen & electe chyldren, whom he loueth. The other maner of temptation cōmeth chiefely of the dyuell, whiche lyke a furyous, and a wodde lyon, runneth and rageth abonte perpetually, seekynge howe he maye deuoure vs. And secondly it cōmeth also of our owne concupyscence, which contynually inclineth and stireth vs vnto all euyl, as saint James saith, Euery man is tempted, ledde, and intyced by his owne concupiscence. This concupiscence is an inclination, and pronitie, or redynes, and in maner a violente dysposytyon of our owne corrupte nature, to fall into all kynd of synnes, which after the fall of Adam, all mankynde hath naturally grafted in them: soo that it is borne and groweth, and shall dye with vs, and not before. There is no man so mortified, so sequestred from the world, ne so raupssshed in spirite, in deuotion, or in contemplation:

Eccleſi. xxvii.

1. Pet. v.

Jacob. i.

but that this concupiſcence is in hym. Howe be it, it reigneth onely in them, that yelde vnto it. It wolde neuer ceſſe, but one way or other it wolde euer aſſaulte vs. And if we do not fyghte with it, and reſiſte it contynually: it wolde ouercome vs, and bringe vs into bondage. Soo that betweene the deuell, and this our concupiſcence, all vyce and ſynnes be engendred: lyke as betweene man and woman chyldren be engendred. Accordynge to the ſayenge of ſaynct Iames, where he ſayth: Our cupiſcence, whan ſhe doth conceyue, ſhe bringeth forth ſynne, and that of all ſortes: that is to ſaye, fyrſt actes and dedes, contrary to the lawes of god, and after that vſe and cuſtome of the ſame dedes, and at lengthe blyndnes and contempte. Iacob.i.

For ſo the wyſe man ſayethe, The wycked man, whan he cometh to the bottom of ſynne, ſetteth nought therby: but blyndded with euell cuſtome, eyther thynketh the ſynne, whiche he vſeth, to be no ſynne, or els if he take it for ſynne, yet he careth not for it, but eyther vpon vayne truſte of the mercy of god, (whiche is in dede no right truſt, but a veray preſumption) he wol contynue ſtyll in purpoſe to ſynne, or els vpon vayn hope of longe lyfe, he wol prolonge, differre, & delay to do penance for the ſame, vntyll the laſte ende of his lyfe. And ſo ofte tymes preuented with ſodayne dethe, dieth without repentance. Prouer. xviii.

Wherfore conſyderynge howe daungerous it is to falle into ſynne, and howe harde it is to ryſe: the chiefe and the beſte way is to reſyſt with goddes helpe the fyrſt ſuggeſtyon vnto ſynne, and not to ſuffre it to remayne with vs, but as ſoone as may be, to put it cleane out of our myndes. For if we ſuffre it to haue place in our hartes any whyle, it is great peryl, leſte that conſent and dede wyll folowe ſhortly after.

¶ Seconde that our ſauyoure Jeſu Chriſte teacheth vs not in this ſyxte petition, to praye vnto god our father, that we ſhulde be clerely without al temptation, but that he wol not ſuffre vs to be led into temptation, that is to ſaye, when we be tempted, that he ſuffre vs not to be ouercome therwith.

For ſurely temptations be profytable, yf they doo not ouercome

come vs. And therfore sayncte Paule sayth, The trewe and
saythfull god wol not suffre vs to be tempted aboue that we 1. Cor. i.
maye beare: but he wolle turne temptation to our profite, that
we may sustayne it & ouercome it. And sayncte James sayth, Jacob. i.
Thynke that you haue a gret cause of ioy, when you be trou-
bled with dyuers temptations. For the tryinge of your fayth
bringeth pacience, & pacience maketh pfit worke, so that you
maye be parfyte and sounde, lackynge nothynge. And al-
myghty god also exhorteth vs and calleth vpon vs to fyghte Apoca. ii.
agaynste temptations, sayinge, He that hath the victorie a-
gainst them, I shall gyue hym to eate of the tree of lyfe. And Ibidem.
agayne he sayth, He that ouercōmeth them, shall not be harte
with the seconde deathe. And sayncte Paule sayth, No man ii. Tim. ii
shall be crowned, excepte he fyght, yea and that as he ought
to fyght, that is to saye, excepte he defende hym selfe, and re-
siste his ennemies at all poyntes to his power. And our sal- Joan. xvi
uiour gyueth vs a good courage to fyghte in this battayle,
where he sayth, Be of good comforte, for I haue ouercome
the worlde, that is to say, I haue had the victorie of all sinnes
and temptations: And so shall you haue, yf the defaulte be
not in your selfes. for you fyght with an aduersarie, whiche
is all redy vanquysshed and ouercome.

¶ The lense and interpretation of the seuenth petition.

O Father, kepe vs from the daunger of water and fyre,
from thonder, lyghtenynge, and hayle. kepe vs from
hungre, and derth. kepe vs from warre and manslaughter.
kepe vs from thy moste greuouse strokes, the pestylence, and
all other dyseases. kepe vs from sodeyne death. kepe vs from
all yuelles and perylles of the body, yf it be thy pleasure so to
do. But moste specyally kepe vs from synne, and all thynges
that maye displease the. delyuer vs from thy strayte iudge-
mente, at our deathe, and at the laste daye of dome. Turne
neuer thy face from vs moste louynge father. Loke neuer
away

away from vs, least we turne from the vnto the worlde, the flesshe, and the dyuell. Good lorde graunte vnto vs all these our suetes and peticions, accordynge to our humble requeste and desyre. Amen.

¶ For the better vnderstandynge of this laste petition, we thynke it conuenient, that all bysshoppes and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, fyrste that lyke as in the fyfte petition Christe taught vs to desyre of our heuenly father, that we shulde not be ouercome with temptation, ne brought into synne, so now in this seuenth and last petition he teacheth vs to praye hym, that yf by fraylenes we fall into synne, he wolde sone delyuer vs from it, not to let vs contynue in it, not to let it take rote in vs, not to suffre synne to reygne vpon vs: but to delyuer vs, and make vs free frome it. ¶ This synne is the excedynge yuell, from the whiche in this peticion we desyre to be delyuered. And thoughe in this petition be also comprehended all yuelles in this worlde, as syckenes, pouertie, derthe, with other lyke aduersyties: yet chiefely it is to be vnderstanded of synne, whiche onely of it selfe is yuell, and ought euer without condition to be eschewed. And as for other aduersities, neyther we can, ne ought to refuse, when god shall sende the, neyther we ought to praye for the eschewynge of them other wyse, than with this condition, If goddes pleasure so be.

¶ Seconde, that nothynge can be called properly and of it selfe yuell, but onely synne. And that all other thynges, what soo euer they be, be the workes and creatures of god: whiche neyther made ony thynge yuell, nor can do any thynge that is yuell. Many thynges we suffre in this worlde, and take them for yuell: but they be not yuell of them selfe. All afflictions, dyseases, punysshementes, and turmentes of this body, all the trouble and anguysshes of the soule, all the troubles of this worlde, and al aduersities, be good and necessary instrumentes of god for our saluation. For god hym selfe (who can

not

not saye other than trouth) sayth, Those that I love, I can chastise. And agayne the apostle sayth, he receveth none but whom he scourgeth. This is the Lyme of scourgynge, pourgynge, and scourynge: And the lyme to come is the lyme of rest, ease, and blysse. And surely there is no bett[illegible] [illegible] that we be in the favour of god. than that he do the scourge us, and trieth, and fineth us lyke golde in the fyre, whiles we be in this world [illegible] contrary, there is no more certayne [illegible] there is no more toke of his indignation towardes us. than to suffre us styll to lyve in prosperitie, and to have all thynges after our wyll and pleasure, and never to nyppe us or touche us with adversitie. Therfore our saviour Christe Jesu (who knoweth what is best for us) teacheth us not chiefely to pray and desyre to be delyvered from worldely afflictions, trouble, and adversitie, whiche god sendeth abundantly, even to them whom he best loveth, and with whom he is best pleased: but the yvell, whiche we moste chiefely shulde pray to be delyvered from, is synne, which of it selfe is so yvell, that in no wise he can be pleased therwith. And bycause our hole study and endevour in this worlde ought to be to please god: therfore our contynuall prayer shulde be that we myght specially above all thynges be preserved from synne, and eternall punyshement for the same.

The Ave maria.

Hayle Marie full of grace, the lorde is with the. Blessed art thou amonges women. And blessed is the fruicte of thy wonbe.

For the better understandynge of this ave, or salutation of the aungell, we thynke it convenient, that all bysshops and preachers shall instructe and teache the people, and preachers commyted unto theyr spirituall charge, fyrste howe that it was decreed in the high consistorie of the hole Trinitie, that after the fall of our first father Adam, by whiche man kynde was so long in the great indignation of god, and exiled out of heven,

the second person, the everlastynge [illegible] of the father everlast
shulde take upon hym the nature of man, to redeme mankyn
from the power of the dyvel, and to reconcile the same ag
to his lorde god, and that he shulde so be perfyte god, a
also perfyte man. And for this purpose, as saynet Luke
his gospell reporteth in the sixte moneth after saynet Elisabeth w
conceyved with saynet John the Baptist, the aungell
[illegible] Gabriel was sente from god in to a ci
of Galilee, named Nazareth, to a virgin, which was despou
or ensured to a man, whose name was Joseph, of the house of
David, and the virgins name was Marie. And when the aung
came unto the sayde virgin, he sayd these wordes, Haile
ful of grace, the lorde is with the, blessed art thou amonge w
men. And when the virgin, herynge these wordes was no
troubled with them, and mused with her selfe, what maner of
salutation it shulde be. The aungell sayd to her, feare Mary
be not abashed: for thou hast founde favour and grace in
the syght of god. ~~he~~ thou shalt conceyve in thy wom
and shalt bringe forth a sonne: and thou shalte call his ma
Jesus. he shall be great: and shall be called the sonne of
highest, And the lorde god shall ~~be called the~~ give to hym the
seate of David his father, and he shall reigne over the house of
Jacob for ever, and his kyngdome shall have no ende. Then s
Mary to the angell, howe can this be done: for I knowe no
man? And the angell answeryng sayd unto her, The holy
goost shall come from above into the, and the power of the
highest shal overshadowe the, and therfore that holy thynge
whiche shall be borne of the, shall be called the sonne of go
And lo thy cosyne Elisabeth hath also conceyved a sonne in
her olde age: and this is the sixte moneth syth she conceyved
whiche was called the barreyne woman. For there is no thy
impossible to god. To this Marye answered, he I am the h
mayde of our lorde Be it done unto me as thou hast spo
and then forth with &c.

forthwith vppon the departure of the aungell, and beynge newely conceyued with the most blessed chylde Jesus, Mary wente vp into the mountaynes with spede into a cite of Juda: and came to the house of zachary, and saluted Elisabeth. And as sone as Elisabeth harde the salutation of Mary, the chylde sprange in her bely. And forthwith Elisabeth was replenysshed with the holy goost, and cryed with a grete voyce, and sayd, Blessed arte thou among women, and blessed is the fruicte of thy wombe. And wherof commeth this to me, that the mother of my lorde commeth to me? For lo as soone as the voyce of thy salutation was in my eares: the chylde in my wombe lepte for ioye. And blessed arte thou, that dyddest beleue. For all thynges that haue ben spoken to the from our lorde, shall be perfourmed.

¶ Seconde, that the aungell Gabryell, whiche spake to the virgin, was an hygh aungell, and an hygh messanger. And truely it was conuenient, that he shulde be soo. For he came with the hyghest message, that euer was sente, whiche was the treate and leage of peace betwene god & man. And therfore the fyrste worde of his salutation (that is to say, Hayle, or be ioyfull) was meruaylous conuenient for the same. for he came with the message of ioye. And so sayd the other aungell, whiche at the byrthe of our sauyoure appered to the shepardes. I shewe to you (sayd he) great ioye, that shall be to all the people. And surely consyderynge the effectes, that ensewed vpon this hygh message: al mankynde had great cause to ioye. For man beynge in the indignation, and the displeasure of god, was hereby reconciled. Manne beynge in the bondes of the dyuell, was hereby delyuered. Manne beynge exiled and banysshed out of heuen, was hereby restored thyther agayne. These be suche matters of ioye and comforte to vs, that there neuer was or shall be, nor canne be any lyke. But not onely for this purpose, he beganne with this hyghe worde of comforte: but also for that he perceyued, that the virgin beynge alone, wolde be moche abasshed and astonyed

at his mariage and sodayne commynge vnto her. And therfore he thought it expedient, fyrst of al to vtter the worde of ioye and comforte, whiche myght comforte and put away al feare from the blessed virgyn. And he calleth not her by her propre name: but gyueth her a newe name, callynge her full of grace. This is nowe her newe name and this is the highest name, that can be in any creature. For her sonne, the sonne of god, was contente with this name, where he is by the holy euangelist sayncte Johñ called also full of grace. And yet she is not in this behalfe equall with hym. For that she is full of grace, she hath it of hym. And howe coulde it be otherwyse, but that she muste nedes be full of grace, that shulde conceyue and beare hym, that was the veray plenitude and fulnesse of grace, the lorde of grace, by whome is all grace, and without whom is no grace. Holy scripture calleth also sayncte Stephyn full of grace: but he may not be compared with the blessed virgin, ne haue cõmunyon in this name, Full of grace, equall with her, for she conceyued and bare hym, that is the auctoure of all grace. & this is the singuler grace by which she is called, not onely the mother of man, but also the mother of god.

Act. vi.

¶ Thyrdely, that by these wordes, The lorde is with the, is declared the name, whiche the aungell gaue to her, callynge her full of grace: And they signifie, that she was full of goddis fauour, and full of his grace. For surely our lorde is not with them that be not in grace: he can not tarye with them, that be voyde of grace, and be in synne. For there is a separation and diuorce betwene the synfull soule and our lorde, as the wyse man sayth, Peruerse thoughtes make a separation and diuorce from god: moche more peruerse dedes.

Sapie. i.

¶ Fourthely, that these wordes, Blessed arte thou amonge women, was mente, that there was neuer woman so blessed. And truely she may wel be called so, moost blessed amongest all women: for she had great and hyghe prerogatiues, whiche none other woman euer had, hath, or shall haue. Is not this an high

any hygh prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan not withstandynge the decree was made of his natiuitie by the hole trinitie: yet the thyng was not done and accomplysshed, without or before her consent was graū; ted, for the which so solemne a messanger was sent? And how hygh grace was this, that after the defaulte made throughe the persuasion of the fyrst womā our mother Eua (by whom Adam was broughte in to dysobedience) this blessed virgin was elected, to be the instrument of our reparation, in that she was chosen to beare the sauyour and redemer of the worlde? And is not this a wonderfull prerogatiue, to see a virgin to be a mother: and agaynste the generall sentence of the male; diction of Eua, to conceyue & bringe forthe her chylde with; out synne? And who can esteme, that meruaylous solace and comforte, whiche was in her harte, whan she embraced that chylde, and nourysshed it with her pappes, & had contynually company of suche a sonne so many yeres togyther? Wherfore we may worthyly say, that she is the mooste blessed of al other women. And to the intent that all good christen men shulde repute and take her soo: beholde the prouidence of god, that wolde by an nother witnesse confirme the same. For euen the same wordes that the aungell spake, the blessed matron saint Elisabeth spake also. and where the aungell made an ende, there she began. The aungell made an ende of his salutation with these wordes, Blessed arte thou among women. The blessed matrone began her salutation with the same wordes, decla; ryng that she was enspired with the same spirite, that sent the aungel: & that they were bothe ministers of the hole Trinitie, the one from heuen, the other in erthe. And afterwarde she ad; ded these wordes and sayd, And blessed is the fruict of thy wombe. These be not the wordes of the aungell: but of sayncte Elisa; beth. For whan the virgin Marie came to salute her, the sayd Elisabeth beyng inspired with the holy goost, and knowyng that the virgin Marie was conceyued, spake these wordes of

the fruict, that the virgin shulde bringe forthe. And here is also an other wonderfull thynge to be noted. for as it appereth in the gospell, the chylde in saynt Elisabethes wombe, that is to saye saynct Johñ, whiche yet had scant lyfe, gaue testimony to this fruict: that this fruict shulde saue hym, and all the worlde, and as a prophete, he lepte for ioye in his mothers bealy. And although he coulde not yet speake: yet neuer the lesse he declared by suche sygnes and tokens, as he coulde: that blessed was the fruict of that wombe. This is the fruict, that the aungell spake of, sayinge his name shall be Jesus, that is to saye a Sauyoure: for he shall saue his people from theyr synnes. And well he may be called the blessed fruict, whiche hathe saued vs, and geuen vs lyfe, contrarye to the cursed fruict, whiche Eue gaue to Adam, by whiche we were dystroyed and brought to deathe: but blessed is the fruict of this wombe, whiche is the fruict of lyfe euerlastynge.

¶ Fifthely we thynkh it conuenient, that all bysshoppes and preachers shall instructe and teache the pepole, committed vnto theyr spirituall charge, that this Aue Maria is not properly a prayer, as the pater noster is. For a prayer properly hath wordes of petition, supplication, request and suite: but this Aue Maria hath no suche. Neuer the lesse the churche hath vsed to adioyn it to the ende of the Pater noster, as an hymne, laude, and prayse partly of our lord and sauyour Jesu Christ for our redemption, and partely of the blessed virgin, for her humble consent gyuen and expressed to the aungell at this salutation. Laudes, prayses, and thankes be in this Aue Maria principally gyuen and yelded to our lorde, as to the auctour of our sayd redemption: but herewith also the virgin lacketh not her laudes, prayse, and thankes for her excellent and synguler vertues, and chiefely for that she humbly consented, accordynge to the sayinge of the holy matron saynt Elisabeth, when she sayde vnto this virgin, Blessed arte thou,

thou, that dyddest gyue truste and credence to the aungrie wordes. for all thynges that haue bene spoken to the, shall be perfourmed.

## ¶ The article of Iustification.

AS touching the order and cause of our Iustification, we thynke it conuenient, that all bysshoppes and preachers shall instructe and teache the people, committed vnto theyr spirituall charge, that this worde, Iustification, signifieth remyssyon of our synnes, and our acceptation or reconciliation into the grace & fauour of god, that is to say, our perfyte renouation in Christ.

¶ Item that synners attayne this iustification by contrition, and faythe ioyned with charitie, after suche sorte and maner as is before mencioned and declared in the sacrament of penaunce. Not as thoughe oure contrycyon or faythe, or any workes procedynge therof, can worthyly meryte or deserue to attayne the sayde iustification. For the onely mercye and grace of the father, promysed frely vnto vs for his sonnes sake Jesu Christ, and the merytes of his bloode and passyon, be the onely suffycyent and worthy causes therof. And yet that not withstandynge to the attaynynge of the same Iustification, god requyreth to be in vs, not onely inwarde contrycyon, perfite faythe, and charitie. certayne hope and confidence, with all other spirituall graces and mocions, whiche as was sayde before, muste necessarylye concurre in remyssyon of our synnes, that is to saye, our Iustification: But also he requyreth and commaundeth vs, that after we be iustified, we muste also haue good workes of charitie and obedyence towardes god, in the obseruynge and fulfyllynge outwardely of his lawes and commaundementes. For although acceptation to euerlastynge lyfe be conioyned with

iustification: yet our good workes be necessaryly requyred to the attaynynge of euerlastynge lyfe. And we beynge iustified, be necessaryly bounde, and it is our necessary dutie, to do good workes, accordynge to the sayinge of sayncte Paule, we be bounde, not to lyue accordynge to the flesshe, and to fleshely appetites: for yf we lyne so, we shall vndoutedly be damned. And contrary, yf we wolle mortifie the dedes of our flesshe, and lyue accordynge to the spirite, we shall be saued. For who so euer be led by the spyryte of god, they be the chyldren of god. And Christ sayth, If you wolle come to heuen, kepe the commaundementes. And sayncte Paule spekynge of yuell workes saythe, Who soo euer commytte synfull dedes, shall neuer come to heuen. Wherfore all good chrysten people muste vnderstande and beleue certaynely, that god necessaryly requyreth of vs to do good workes commaunded by hym, and that not onely outwarde and ciuyle workes, but also the inwarde spirituall motions and graces of the holy goost, that is to saye, To drede and feare god. to loue god. to haue ferme confidence and truste in god. to inuocate and call vpon god, to haue pacience in all aduersities. to hate synne. and to haue certayne purpose and wyll not to synne agayne. and suche other lyke motions and vertues. For Christe saythe, we muste not onely doo outwarde ciuyle good workes, but we must also haue these forsayd inwarde spirituall mocyons, consentynge and agreable to the lawe of god.

Rom. viii

Matt. xix

Gala. v.

Matt. v.

## The article of Purgatory.

FOr as moche as due order of charitie requyreth, and the boke of Machabees, and dyuers auncient doctours playnely shewen, that it is a veray good & a charytable dede to pray for soules departed. And for as moche also as suche vsage hath contynued in the

the churche so many yeres, euen from the begynnynge, we thynke it conuenient, that all bysshoppes and preachers shal instructe and teache the people, commytted vnto theyr spirituall charge, that no man ought to be greued with the contynuaunce of the same. & that it standeth with the veray dewe order of charitie, that chrysten men shulde pray for the sowles departed, and commyt them in our prayers to goddes mercy. and also to cause other to pray for them in masses & exequies. & to gyue almes to other to pray for them, wherby they maye be relyued and holpen of some parte of theyr peyne. But for as moche as the place, where they be, the name therof, & kynde of peynes there also be to vs vncertayne by Scripture, Therfore this with al other thynges be to be remytted to almyghty god, vnto whose mercye it is mete and conueniente for vs to commende them, trustynge that god accepteth oure prayers for them, referrynge the reste holly to god, to whome is knowen theyr estate and condicion. Wherfore it is moche necessarie, that suche abuses be clerely put awaye, whiche vnder the name of purgatorie, hathe bene aduaunced: as to make men beleue, that throughe the bysshop of Romes pardons soules might clerely be delyuered out of purgatorie, and all the peynes of it: or the masses sayd at Scala celi, or other where, in any place, or before any ymage, myght lykewyse delyuer them from all theyr peyne, and sende them streyght to heuen, and other lyke abuses.

Laur. Chaderton.

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AN. M.D. XXXVII.
CVM PRIVILEGIO.